

THE  
CHRISTIAN REMEMBRANCER.

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REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Sentiments of a Minister of the Establishment, on contemplating the present Ecclesiastical Condition of the Western Portion of the Diocese of Exeter, contained in a Sermon, preached at the annual Visitation of the Clergy of the Deanery of Penwith, at Penzance, on Wednesday, June 12, 1833. By the Rev. W. GRYLLS, M.A. Vicar of Crowan. To which is added, a Postscript, further explaining the Author's Sentiments, in reference to the Wesleyan Community, as it subsists and operates at present in this part of the Kingdom.* London: Roake and Varty. Pp. xv. 68. 1833.

So many excellent men and sincere friends of the Church have desired to connect Methodism with her as a subordinate auxiliary, that we shall not quarrel with a clergyman, who is in many respects a most estimable man, for coming forward to advocate this measure. We rather offer him our thanks for the opportunity he has thus afforded us to shew that the scheme is utterly impracticable. With this feeling we shall not descend to petty criticism, but at once grapple with the subject.

In the western part of Cornwall, where Mr. Gryll's parish is situated, Methodism has become the religion of the people. The numbers in recognized connexion with it as members exceed 1-12th of the population. It is quite natural that the feelings and opinions of Mr. G. should be influenced by the condition of his own neighbourhood; but his personal experience becomes of little weight, when it is seen that the number of members in East Cornwall is only 1-26th; in England and Wales, 1-50th; and in London and the other great towns, scarcely 1-70th.

It is a common remark, and Mr. G. himself sanctions it, that Cornwall has been indebted to Methodism for its morals, and even for its civilization;

and also that Methodism has obtained its numbers, not by drawing them from the Church, but by reclaiming those whom the Church had neglected. The first position is altogether untrue; and the second is true only in a *very* qualified sense.

Cornwall, it is known to every one, is a narrow, and almost insular slip of land, about 80 miles in length. Its population is chiefly congregated towards the western extremity, where the mines are found, and the fisheries carried on. By the last census, 73 western parishes contained 170,000 inhabitants, and 130 eastern parishes, only 130,000. Its increase of population, during the present century, is 120,000.

Until within a very few years, the general state of the roads was so bad, that a west-countryman who had crossed the Tamar, was thought a traveller; and down to a comparatively recent period the Cornish language continued to be spoken. Hence Cornwall was really a distinct country, with its own character, and its own manners; and even now, the inhabitants are prouder of their local name as Cornish, than of being Englishmen.

The opinion once prevalent respecting the state of the county was most unfavourable; nor is this at all surprising. Strangers passing through it would be struck with its dreary appearance; especially as the London road goes over a range of hills almost as bleak and barren as Dartmoor. If they noticed the people, they would see manners to which they were unaccustomed; conveniences which they could not appreciate; and wants which they would think essential; and bringing their own standard with them, would be ready to pity or condemn every deviation from it. One of these tourists addressed to the county the ill-natured remark,

“Thy fires want fuel, and thy sons want bread,  
And can't get wood for coffins when they're dead.”

They did not consider that a land, whose wealth was in the bowels of the earth, and in the seas around it, might present a barren surface, yet be peopled by a noble race of men; and that the manner and mode of living might differ widely from those of neighbouring counties, yet not shrink from a fair comparison. And in truth, long before Methodism existed, the lower classes in Cornwall were surpassed, and probably equalled by none. They were peculiarly intelligent, for every miner becomes a practical engineer and geologist—intrepid, for whether in the mine or on the sea, their life was a course of danger—they were moral and hospitable—they honoured the king, and loyalty is not a solitary virtue—they were attached to the Church, and generally trained so well to the observance at least of her forms, that it was held discreditable not to attend public worship—they were respectful to their superiors, a feeling not yet quite extinct in the country parts, where

many of the children are still taught to make their bow or curtesy to the passing stranger.

The barbarous sports which prevailed in other counties, bull-baiting and cudgel play, were almost unknown in Cornwall; and the county game, wrestling, was played, not by kicking with prepared shoes, as elsewhere, but as a mere trial of strength and skill.

When the forces of the rebel parliament invaded Cornwall, the undisciplined Cornishmen, headed only by their natural leaders, the gentry of the county, defeated them again and again. A letter from their unfortunate sovereign, thanking them for victories obtained in his cause, against all the odds of numbers, discipline, and equipment, is painted in a conspicuous part of most of their old churches. But when was it ever known that a barbarous force defeated with the same weapons a superior and civilized one? Again, in 1793, when the late Lord Exmouth fitted out his first frigate, he manned her from choice with Cornish miners; and before there could be time to train them, they fought an action which for brilliancy has seldom been equalled. A moral superiority is generally the foundation of a physical one.

A measure of the general intelligence of a country is the standard of its first-rate men. As lofty mountains are not found to arise from low ground, so great minds are not produced from among a brutalized population. Within the last century Cornwall has to boast of a Chatham; and, by descent, of his no less illustrious son: Of a Boscawen, the father of the navy; and of an Exmouth, long the proudest name in it: Of a Davy, the first of chemists: Of an Opie, who left the lowest drudgery of a tin-mine, to rival the first masters of his art. She has given to the country the first statesmen, the first commanders, the first in art and in science; nor is her intelligence less striking in the extent to which it is diffused. The improvements made in the steam-engine by Cornish engineers, have trebled the power which Watt believed the utmost it was capable of receiving; and Professor Brewster has declared, and probably with truth, that, excepting London, there is more practical science in Cornwall, than in any other part of Great Britain.

But intelligence never can prevail among a demoralized population. If there be a proposition in morals more certain than another, it is this,—that low and vicious pursuits debase the understanding as much as they corrupt the heart; and this brings us to the conclusion that Cornwall was moral, as well as intelligent, before Methodism was ever known.

It is offered as a proof of the humanizing influence of Methodism in Cornwall, that it has stopped the riot and risings among the miners which formerly existed. It has done no such thing. When famine has pressed heavily on a county which did not raise food for its population,

the poor tinnars would come in bodies into the towns with their sacks and their money, pleading only for the barest sufficiency of the coarsest food (barley bread) for themselves and their families, offering the utmost price for it their wages would afford, but declaring that they must have it at such a price. And who can blame them? To lie down and starve quietly, with food around them, is rather more than we should expect from human virtue; and the objector may be challenged to produce an example of greater honesty and forbearance under similar circumstances. Plenty, not Methodism, has stopped the risings. Agriculture has been extended and improved, and cottage gardens, and even cottage fields, are general in the mining districts. Extensive tracts, which thirty years ago were deserts, are now a garden. A large proportion of the miners hold leases of land reclaimed by themselves: most keep their pig, many their cow. But a fact, decisive against the plea of Methodism, occurred two years ago, when there were risings in different parts of the county to prevent the exportation of corn, and Methodists were found among the ringleaders. Among those committed on a capital charge were some who actually preached to their fellow-prisoners in the jail.

Other beneficial changes have taken place, but all of them from causes distinct from Methodism. Smuggling has been put down in Cornwall, as elsewhere, partly by the vigilance of the officers, and still more by the bonding system. Increased facilities of intercourse with other parts, by good roads, and easy sea communication, have nearly destroyed all local peculiarities. The stories of Cornish wreckers were unfounded calumnies, which owed their origin to the utter ignorance which prevailed on the state and manners of the western part of the county. All the statements we have made have been confirmed, as far as they needed confirmation, by the testimony of one of the most intelligent and respectable gentlemen in Cornwall, who has known the county for nearly seventy years, and who for the last fifty years has filled an important public office in the western part of it.

Let Methodism have all the credit which in justice belongs to it; but let not the character of a county be calumniated, and whole generations of its clergy libelled, to give a colouring to its extravagant and unfounded pretensions.

The first report of the number of members in connexion with Methodism, in the different circuits, was published in 1766. At that time, and until 1786, the whole county was divided into two circuits, the eastern containing, in round numbers, 450,000 acres, the western 300,000. Half a dozen preachers, commonly uneducated men, perambulated these extensive circuits, and preached in succession at the principal places; each receiving a yearly salary of 12*l.*, and subsisting on the hospitality of those among whom he laboured. Persons who



can seriously imagine that occasional sermons from illiterate strangers could effect a sudden and general change in the morals of a country ; or that half a dozen such labourers could accomplish more in a few years than 200 clergymen had effected for generations, may be convinced of their error by referring to the numbers published in the Minutes of Conference. In 1766 the number of members in Cornwall was 2235. It fluctuated through the fifteen years following, and in 1780 was only 1971. From this time it continued to advance, except when what is called a Revival had created a great and deceptive increase, which was always followed by a more than corresponding decline. In 1791 there were three circuits, and 4192 members ; in 1801, six circuits, and 7919 members ; but much of this increase arose from a Revival in the two western circuits. Up to this period, and for some years after, Methodism no where pretended to be more than an auxiliary to the Church ; and, even at Redruth, service was not held during church hours until 1808. In 1811 there were nine circuits, and 8117 members. Methodism was now a distinct sect, becoming gradually more and more estranged from the Church, which, in the principal towns, its members were no longer expected, or perhaps wished to attend. It had outlived the contempt which, even in the early part of the present century, continued to press on it, and having established itself among a rapidly-increasing population, its advance was more rapid than ever. In 1821 the circuits were twelve, and the members 12,792 ; and in 1831, it had sixteen circuits, including the Scilly Isles, and 17,956 members, of whom about 3-4ths are found in the western division. But have the morals of the people improved ? Would that they had even remained stationary ! The county was once pre-eminently loyal. It is so no longer. After the death of George III. an ass, with a paper crown, was led in procession through Redruth, the very centre and head-quarters of Methodism, and the parties were not interrupted ! Twenty years ago, a street-walker was unknown, even in the naval port of Falmouth ; all the towns in the west now swarm with them.

Methodism itself has undergone a serious deterioration in Cornwall, the inevitable consequence of the means to which it has been indebted for its activity and extension. The clergy of Cornwall are more than 200 ; indeed the names of 204 appear as subscribers to an exclusively county institution ; the Methodist preachers, exclusive of the individual in the Scilly Isles, are 28. Three circuits have each one preacher ; eleven have two ; and one has three. How is it that these can keep pace with the increasing population of the county, and in the west supply a pulpit in almost every hamlet ? It is by making every individual of moderate respectability a local or assistant preacher. There are just 200 of these in seven contiguous circuits, who supply

the different meeting-houses in their respective circuits, according to a circuit plan which is published quarterly. To speak of the competency of the great majority of these would be mockery. If they could supply, by superior talents, the defects of education, they cannot have leisure for study while employed continually in earning their daily bread. They must become divines by the short cut of substituting for sound doctrine the prominent dogmas of their sect. The meagre and unprofitable character, the deadening influence of ignorant and unstudied discourses, require neither proof nor comment; but animal excitement is quite compatible with them, and Methodism has a doctrine which in its perversion admirably squares with this part of its machinery. When religion is sublimated into a system of feelings; when assurance is received as a proof of conversion; when it is only necessary to intoxicate; it requires no extraordinary skill to administer the cordial.

The care of every regular preacher in Cornwall extends on an average over 40 square miles, containing 10,600 inhabitants, and with 640 recognized members; and in the deanery of Penwith, each has the charge of ten preaching houses. Nothing more can be necessary to prove that the local preachers, with the class leaders, are the real guides of the Methodists in Cornwall. Here, then, we have two distinct powers, which, from their nature, must have opposite tendencies: the regular preachers, well-informed, though without a classical education, and thoroughly grounded in divinity, at least according to the views of their founder,—the local preachers, accustomed to identify the essentials of religion with the prominent and peculiar dogmas of their sect, and prompted by the strongest motives to substitute the excitement at which ignorance most excels, for the sober discipline which only judgment and knowledge can exercise. The first, anxious to keep their societies in the safe road and sober pace of Church Methodism; but as helpless as a charioteer whose horses have run off with him, since their moving forces are a body of men, whom they cannot dispense with, and whose influence far exceeds their own.

In the first and earliest stage of Methodism, the people go to the meeting-house, because the church is too small to accommodate them, or too distant for their convenience, or for the sake of week-night services, when the church is not open; and they excuse themselves for any apparent irregularity by the plea, that Methodism agrees in all things with the Church, and indeed is almost a part of it. They still attend the Church occasionally, are familiar with her services, and avail themselves of her sacraments. In the next stage, they have been accustomed to meet in class, to contribute weekly to the support of the preachers, and to subscribe to the Methodist societies; and the interest they feel for the institution with which they have identified themselves, gradually supersedes their hereditary affection for the Church. They

have now acquired a taste for a religion of which personal assurance is the substance, and excitement the means; but though the hymn book has taken place of the Liturgy, the truths taught in their childhood, and the sober devotions in which they were formerly accustomed to join, correct the stimulants they indulge in, and restrain their excesses. But for the parish church, with all its venerable and elevating associations, they have substituted the village meeting-house. For the clergyman, once respected for his station and character, and loved as their own friend and instructor, they have taken an uneducated neighbour. They have ceased to join in the holy aspirations of the Liturgy, and now echo the unpremeditated and unconnected effusions of ignorance. They no longer meet their natural friends and leaders, the gentry of the parish, as worshippers at the same altar, a bond closer and dearer than any that can bind together the extremes of society; they regard them now as the supporters of a rival and overbearing Establishment. They have deserted a religion which, in all its circumstances and associations, was calculated to raise them above themselves, for one which descends in all things to their own level. They cease to admire the dignity of the Church, which no longer exalts them, and to respect the political and social institutions and distinctions with whose agents or possessors they have no longer a common feeling; and they think that if the Church were less favoured, and the privileges of rank and opulence more equalized, it would be better for the country. Another generation succeeds, trained from childhood in utter neglect of the Church, and consequently ignorant of that sound and devotional form of doctrine, and destitute of all those elevating associations which, however thrown aside, were never quite forgotten by their parents. A religion of excited feelings has now no restraint; the venom of democracy, no effectual antidote. The authority of their own regular preachers is cavilled at; the exclusive and absolute power of the Conference regarded as tyranny. At length they regard Methodism itself as a tame and oppressive system, whose services are too cold for their feelings, and whose authoritative order is intolerable, and they quit it for new sects,—Bryanites, Primitives, and Shouters, of whom it is scarcely possible to conceive ignorance too gross, or enthusiasm too extravagant.

It is important to observe, that the danger to Methodism increases with its extension, because in proportion to its number of members will be their dependence upon local preachers. The evils are felt by the regular preachers, who now find it necessary to wink at irregularities which formerly would have been visited with expulsion. The evident tendency is to cause an increasing estrangement between the regular preachers with the intelligent part of the society on the one side, and the bulk of the local preachers and the multitude on the other; and it has been predicted, by Dr. Adam Clarke and Samuel Drew, two of the

greatest names in Methodism, that eventually the former body will fall back to the Church, and the latter form themselves into more democratic institutions.

Having thus traced the progress of Methodism in West Cornwall, exposed its pretensions, and indicated its probable fate, we may return to Mr. Grylls, and point out the fallacy of some of his statements, the impracticability of his plans, and the danger of attempting them.

At page xi. of the Introduction is the following passage :—

The deanery of Penwith, in which this sermon was preached, is in length about 25 miles, and in average width 5½, and contains nearly 80,000 inhabitants. It has 24 places of worship belonging to the National Church, the duties of which are discharged by 23 clergymen, supplied by the Establishment, and three besides, engaged as assistants by the incumbents of the larger parishes. Within the same circuit there are, registered in the "Wesleyan Preacher's Plan," of the present year, (now before me,) 90 places of worship, with 122 "accredited preachers," attached to them. If to these we add those places of meeting in which the *preaching* is too occasional to require their insertion in those plans, those also belonging to the Baptists, Independents, &c. (most respectable communities,) and those finally in which certain other sects are accustomed to assemble, it will be found that the tale runs thus :—

	PLACES OF WORSHIP.	MINISTERS.
Belonging to the Establishment, there are . . . . .	24	26
Belonging to other communities . . . . .	130	150.

Now for the facts. The ninety Wesleyan places of worship in Penwith undoubtedly exist; the number being understood to include every room, parish poor-house, or building of whatever description, in which a service is held. The places of meeting for occasional preaching have no existence; for since the "Preacher's Plan" is published quarterly to inform the people whom they will hear, and the preachers what they are to prepare for, all places and times are inserted. Of the 122 "accredited preachers," the number of regular ministers is NINE; all the rest are local preachers. The Baptists and Independents have four places of worship, with, perhaps, four or five village stations attached to them. "Most respectable" they undoubtedly are; the minister of one of them having been a baker's boy, who has been distinguishing himself during the late political excitements, (see the provincial papers,) by revolutionary speeches at mob meetings; and another having within the last two years kept a gin-shop. The "certain other sects" are the Bryanites, Primitives, and Shouters. Mr. G. evidently guesses at their numbers, which indeed there are no means of ascertaining, for the uninitiated would scarcely discover the chapel under the disguise of a loft, or outhouse; or the minister in the garb of a labourer, or a washerwoman. One only importance attaches to these; that they shew the danger which Methodism has to apprehend, the gulf into which it is gradually sinking, the tendency of the exciting system.

To believe in God the Father, who hath created us and all the world; in God the Son, who has redeemed us and all mankind; and in God

the Holy Ghost, who sanctifieth us and all the elect people of God ;—is necessary and sufficient to salvation : and all who truly and properly receive this faith, however we may differ from them in other points, we acknowledge as christian brethren.

As the principal means of grace which the wisdom of God has appointed, and his goodness has blest, we have a Church ; the essentials of which are—a priesthood invested with a commission so extensive and awful, that it must be the most arrogant presumption for any man to assume it—and sacraments, the assuring pledges, the outward and visible signs of an inward and spiritual grace, which receive their peculiar efficacy from God through his appointed priesthood : and there is no ground to consider, and we do not believe, any to be priests, who have not received their authority from Christ himself through an apostolical succession. Articles XIX. and XXIII.

The mode in which the priestly office is to be exercised, and the sacraments administered, are points to be determined by considerations of time and place, as may best conduce to edification. Forms, ceremonies, dresses, modes of worship, the appendages and instruments of the Church, are not to be lightly regarded, seeing they are appointed by competent authority, and sanctified as offerings upon a holy altar ; nor yet to be changed without grave consideration : yet are they not so established as to claim absolute exemption from scrutiny and revision. Articles XX. and XXXIV.

In these propositions every true churchman will readily acquiesce. They shew that the Creed of a religious society, and the authority of a church are perfectly distinct,—that an individual may hold all things necessary for his salvation, and thus challenge our sympathy and affection as a christian brother ; yet have united himself to a religious community which, as it possesses none of the essentials of a church, we are bound to protest against—and the conclusion of the whole, which must guide us in all discussions like the present, is this—that man may change what man has appointed, but that whatever is from God is sacred, and never to be made the subject of compromise or discussion.

By what concessions, then, may we effect a union with Methodism ? By any modification of the Liturgy, the Offices, and Services of the Church ? Methodism objects to none of these ; nay, it approves and accepts them all. No question would be raised upon any point of all which we can regard as debateable. The point upon which we divide is this—that laymen should take upon themselves, and appoint others, to be priests of God ; and this is a question which we cannot discuss, and a practice which we dare not sanction.

But let it be said that a compromise may yet be made which shall save this principle. That Methodism will admit “ that as the water of baptism excels common washing, and the elements in the communion

common food, so the ministrations of a priest who is commissioned to intercede with power, and to bless with authority, are beyond the prayers and instructions of a layman. But that yet, as it is the privilege and the duty of parents to instruct, and lead the devotions of their families, so individuals who are properly taught and gifted, may teach their neighbours, who cannot attend the church regularly, and that at stated times and places; in short, by sermons in meeting-houses. Thus confessing the superior efficacy of the Church services as means of grace, and not presuming to meddle with the sacraments, its preachers, claiming no higher ground than to be teachers or catechists, would not exceed the duties and privileges of laymen." This would indeed reduce the question to one of expediency; and if Wesley desired, as he certainly did, to keep his society in connexion with the Church, he committed a great oversight in not making the tie a fundamental and essential principle, instead of mere personal feeling. But Methodism now would scout such a proposal with indignation. At Leeds, the attempt to introduce a church abomination, in the shape of an organ, caused an extensive schism. Here, then, to a certainty, the negotiation would at once terminate.

But suppose, for argument sake, this point agreed upon. Will no insuperable difficulties arise in discussing conditions and details? Methodism does the greater part of its work by local preachers, who, in Penwith, are as 12 to 1 to the circuit preachers. Before the Church sanction this part of the system, would she not require the establishment of a discipline which would enable her to control the appointment of them? Would she tolerate the introduction of men without leisure, without education, without judgment, as the teachers of half the community? and would Methodism endure the rigorous and extensive pruning which such a discipline would involve?

Again, in a very essential point of doctrine. The prominent feature of Methodism is sudden conversion, with full personal assurance as the necessary and sufficient test of it. Can the Church approve and ratify this?

Leave, then, the question of union as impracticable and inexpedient now; but surely a "friendly correspondence" may be commenced and maintained. A friendly correspondence with Methodism as what! a Church? What, without a priesthood, and without sacraments? We must first revise the Articles. We must consider how we may venture formally to sanction what our principles require us to condemn.

Methodism, indeed, would hail the proposal of a "friendly correspondence" with the Church. It would give it consequence. It would make it an establishment. It would give it a plea upon which to found claims on the legislature, who could then meet any opposition the Church might offer with the argument, "You have voluntarily given



your formal testimony to the validity, credit, and usefulness of this society." But what is the Church to gain by it?—Help against the dissenters? They are far too few and feeble that she should fear them; and their principle, even among themselves, is so entirely discord, that Israel may safely rest, and leave the Philistines to smite one another.—Good feeling in return for the benefit she confers? Yes, truly! gratitude is a virtue much to be depended on; especially when the benefit is accepted as the bribe, or the concession presumed to be extorted from the fears of weakness. It is the very simplicity of inexperienced optimism to expect a grateful return for a benefit conferred under such circumstances. An acquaintance with the influence of motives upon the human character would teach us that when individuals, or establishments, have distinct interests, rivalry becomes more determined as the parties are nearer on a level. Good feeling would no doubt be manifested as long as any thing could be gained by it—the good-feeling of hungry expectants, wheedling a superannuated relative out of every thing he had to bestow, and ready to leave him without scruple to beggary and neglect when nothing more was to be got.

What then shall we do with nonconformity? We must not oppose it; for perishable as may be the superstructure, it is built on the same precious faith which is our own foundation. We dare not sanction it; for the differences between us refer to principles which we cannot compromise without guilt and ruin. We must let it alone, and labour to destroy the plea for its existence. We must labour to bring the Church home to the knowledge and the hearts of our heathen population, especially in our great towns; an undertaking worthy of all the energies she can command, and whose success will be her triumph. The duty is clear, and the success is certain; for the Church even now is honoured and loved as far as she is known; and we have only to make her character and claims universally understood to secure for her the suffrages of all.

We will conclude our remarks by observing that Mr. Grylls informs us that he has devised a plan for the attainment of his object, which he believes may be found practicable, and which he may hereafter publish. We confess that upon this subject we place very little reliance on his judgment; for his views of a church are lax almost beyond credibility. He considers the other orthodox communions to differ from his own only in non-essentials: and claims for the Church no higher ground than State expediency, no better authority than the will of the legislature. In perfect conformity with such opinions he says,

"Should a dissenting brother, whose difference touched no vital point in friendly confidence, question me,—the member of another society,—concerning the propriety of a secession from his accustomed communion, I would say, 'No, my brother, abide where you are.'"—(P. 18.)



ART. II—*Facts and Circumstances relating to the Condition of the Irish Clergy of the Established Church, and to the present State of Ireland.* By the Rev. T. S. TOWNSEND, Rector of Timogue. Dublin: Curry and Co. London: Simpkin and Marshall. 1832. Pp. 96. xliii.

A REMARKABLE point in the temper of the present times is the extraordinary effort which the Papists are making for the moral and political dominion of their religion. We are repeatedly reminded that all danger from that quarter is effectually obviated by the present advance of mental cultivation; that, in the winter of ignorance, the exhalations of Popery, naturally enough, obscured the land in the absence of the sun; but now, when he pours his full effulgence on every workshop in the kingdom, and artisans can settle with ease where philosophers, formerly, were contented to doubt, we have no better-grounded apprehension of a present visitation of papal darkness, than of a November fog on Midsummer day. Notwithstanding all this, popery is upon the advance; and, certainly, if she does not re-establish her dominion in the United Kingdom, it is not to intellectual cultivation that we shall have to ascribe the deliverance. Without for an instant implying that there is any connexion between popery and intelligence, any more than there is between idolatry and intelligence, we only beg to remind our readers that the highly-cultivated Greeks and Romans were idolaters, and opponents of the gospel; that the modern Hindoo is the same; and that nothing can be more indisputably notorious than that the highest degree of mental cultivation is perfectly compatible with the most abject and absurd superstition. There is only one weapon wherewith to fight the dragon; the weapon which has already inflicted the mortal wound, however the monster, in its agonizing efforts, may sometimes present startling appearances of recovery. That weapon is "THE SWORD OF THE SPIRIT, WHICH IS THE WORD OF GOD." Wherever the Scriptures are studied, the moral dominion of Rome is desperate. Could we be satisfied that not a superficial acquaintance with the book of truth, but a deep and thoughtful examination of its contents, prevailed among us, we should have little apprehension for the diminution of Protestantism. Of this the Papists are now as well aware as they were at the Reformation. A gentleman (as it is understood) long known for his attachment to "Civil and religious liberty all over the world," has recently appeared as a pioneer for Popery; and the first obstacle at which his axe is aimed is THE BIBLE. "I could not but see," says this liberal and enlightened writer, to whom it is our intention, at no distant interval, to return, "that the MAIN SOURCE of all the HERESIES and BLASPHEMIES which have arisen, like phantoms, along the pathway of Christianity,

lay in that FREE access to the perusal of the SCRIPTURES, and that FREE exercise of private judgment in interpreting them, which heretics have, in all ages, contended for, and the CATHOLIC CHURCH has, in all ages, AS INVARIABLY CONDEMNED." Verily the lamb speaks out with his dragon's voice! Religious liberty all over the world! but, mind! this is no liberty to read the Scriptures! And all this is published by a liberal in these very liberal days, and yet the liberal spirit of our times is a sufficient safeguard against the recurrence of Papal dominion! As regards the moral extension of Romish supremacy, as we have said, we have no fears, while men are "mighty in the Scriptures." We can give no better advice, in the present crisis, to our Protestant brethren, than to impress on their minds the above quotation, not from any old Bellarmine or Harding, but from a fresh 19th-century liberal of the "invariable" church:—*and to act upon its purport.*

The political dominion of the Romish Church is, however, a very different matter. *That*, neither scriptural knowledge nor mental improvement can avert or defer; prayer and national reformation, through the mercies of the Saviour, may spare us that visitation. We have no public ground whereon to build a hope that we shall escape it. Nationally, with our eyes open to all the consequences, for the sake of an expediency as false on worldly as on religious principles, we delivered ourselves over to the enemy. Since the fatal measure of 1829, his advances have been such as to startle the least observant of such matters. Ireland, of all whose woes that measure was to be the opiate, was forthwith in a frenzy fever, and is at this moment subjected to martial law. The clergy are persecuted with bullet, steel and starvation. The Tory ministry, who had forfeited public confidence, were expelled to make room for men whom the people disliked, but considered honest. Those men completed on principle the ruin which their predecessors had, by a fatal mistake, facilitated. All their measures have systematically directed to the furtherance of popery. The "Reform bill" was constructed, in regard to Ireland, on purpose to deluge the floor of the Lower House with Papists, who sold themselves to the Ministry, on condition that their Church should be supported by all the power and influence of Government. This has been abundantly proved by what has followed. The most inveterate and most active enemy of Protestantism, even he who had declared that he "hated the Church and Constitution of England with immortal hatred," was rendered conspicuous by every distinction in the power of the Government to lavish on him. Next came the Education Bill, by which, in true accord with the principles of the "invariable" church, as promulgated by Captain (perhaps the next calendar will announce him Saint) Rock, the "free access to the perusal of the Scriptures" was restrained, and popish garblings substituted. Then came the Irish Church

Spoliation Bill, by which, without any Convocation, or any attempt at collecting the opinion of the Clergy, half the hierarchy was annihilated at a blow, to augment *small* livings in a country where the Whigs were incessantly complaining there were none but large ones, and to pay vestry cess, much upon the principle of abolishing the universities to maintain and repair charity schools. The idea of plunder was unfortunately promulgated by the Whigs before they found out that they could not realize it; and for this defect of ability, not of inclination, they lost the votes of their popish friends, who openly declared, in defiance of their oath, that they were altogether indifferent to any measures regarding the Established Church which did not place its revenues at the disposal of Rome. That their oath was not to injure the Protestant religion; but they had taken no oath not to diminish the Protestant pounds, shillings, and pence! Whether Mr. O'Connell would consider a bill suppressing one-half of the popish bishops in Ireland no injury of the Romish religion, he has omitted to tell us. The persons chosen by the Whigs to conduct the King's Government in Ireland have been constantly the men most obnoxious to Protestants, and most grateful to Papists. Men are received at the Castle in characters which the law disclaims and denounces; and a viceroy is now chosen who seems to have no recommendation but his objectionable conduct when he held the same office formerly;—who permitted the viceregal carriages to conduct his lady in state to and from the Masshouse! When it was found necessary to compel the papists to obedience, even to a Whig government, by military coercion, from all the protections of the new law the rights of the Protestant clergy were formally excepted! And while these uncomplaining Christians were literally starving, the popish newspapers are boasting that *Marble altars, Pontificals, Missals, Relics, &c.* are landing for their *new Cathedrals (!), duty free*, by special permission from the LORDS OF THE TREASURY!

Did space permit, we could pursue this subject considerably further.\* But the above sketch is, we conceive, quite enough to alarm the most phlegmatic maintainer of the opinion that a political dominion of popery is no longer to be dreaded. But how may the evil be palliated and averted?—The best human means of which we are aware are exposure, and the decided expression of public opinion. Let the flimsy veil which Rome scarcely cares, in the intoxication of hope, to fling over her daring aspirations, be torn asunder; and let public indignation be roused against those who would lay the independent Christian inhabi-

\* It would not be quite so *immediately* relevant to notice the hostility which the present Government has exhibited towards the United Church, independently of its uniform encouragement of popery. But the withdrawal of the usual grant to the S. P. G. may be here adverted to, inasmuch as the Canadian clergy, almost wholly supported by that Society, form the only barrier against the overflowings of popery in those parts.

tants of this United Kingdom, in body and soul, at the "toe" of a foreign idolater.

Mr. Townsend has taken part in this good work; and his little pamphlet is not, perhaps, the worse for its brevity, as it is better commended to the general reader at a time when long treatises, especially on the side of old-fashioned truth, are not extraordinarily popular. He thus states the present activity of the papists in Ireland for power.

Heretofore the best and wisest of the commentators upon our constitution, held it as a maxim that the property of the Church and Clergy was incorporated and identified with the great mass of private property, of which, as Mr. Burke observes, "the State is not the proprietor either for use or dominion, but the guardian only and the regulator." The true principles of English freedom produce constitutional motives, as well as those also which arise out of the higher authority of religion itself, against turning a body of clergy, independent, in their own right, to their property, first into beggars, that at best they may become so many ecclesiastical pensioners; and yet a wicked combination, by murder, blood, and outrage, has been able almost to accomplish what no constitutional power, vested in the legislature could do, without a reference to its metaphysical omnipotence, in order to avoid any appeal from its injustice. And under what circumstances is this act of tyranny attempted?—it is not during a long and wasting war—it is not when the State is making great exactions for the common security, against such dangers from abroad as, a few years ago, it was the fate of the British people to contend against—but it is at a period when the nation is at peace—when the internal traffic of Ireland has increased—when the middle ranks of her inhabitants are gradually and wonderfully extending—when those who have concentrated their power within the bonds of the combination referred to, the Roman Catholics of Ireland, have so increased in wealth, as to pretend to a leading monied interest in the country—as to be able to raise immense contributions for all purposes peculiarly their own—as to be able to bestow upon their clergy of all ranks munificent stipends,—to construct, throughout the whole country, splendid temples of prayer—to reward their political champion and primary agitator with an income, exceeding that of the President of the United States of America—to support an extensive press—and to endow superfluous funds for the persecution of their competitors, as well as for the support of their own agents and instruments. It is now, in this "high and palmy state" of their power, that they are demanding the demolition of the Church Establishment, as burdensome and oppressive—that their delegates in Parliament limit their clemency to allowing the Protestant clergy to die off to a certain standard, such as they may approve of, and then to be placed upon a footing with the excisemen. Their orators and politicians are, indeed, working hard to promote what they calculate is likely to circumscribe the gospel labours of Protestant clergymen—they propose to keep the number down to such a reduced scale, as may leave no leisure from the formal duties of the Church, so that superstition may fear no interruption, nor ignorance no instruction—they attempt, as it were, to fix for ever the number of those whose profession of faith is founded on the Bible, and to appoint the precise quantity of congregations who shall belong to the Reformed Church—they want almost to yoke down to an arbitrary estimate of their own, the Protestant people of Ireland, and to fix a standard number at which they shall remain for ever—and they propose to permit as many clergymen as they may think just sufficient for such a number, to be preserved from starvation, by such salaries as they shall think fit to allow them. Really, the wondrous facts respecting the Established Church in Ireland, which are at present staring us in the face, almost exceed the inventions of the most prejudiced and unfriendly imagination.—Pp. 20—23.

We are then forcibly reminded that the efforts of popery will not be confined to Ireland.

If the Church of Ireland should be broken down, notwithstanding the guarantee for her preservation held out by the act of union, it is again asked, Is the Church of England safe? far from it; those who look abroad see sufficient indications inauspicious to her repose; each of the united and identified churches stand upon the

same basis—namely, truth—that is their common foundation. How can truth be extinguished legislatively in Ireland, and preserved in England? There is but one foundation for any church—truth, such truth as is in accordance with the Bible; although in this age of infidelity and latitudinarianism some politicians may, perhaps, take other views of the subject, preferring what they conceive notions of *expediency* and *policy* to scriptural truth; and reasoning as if religion were a civil convenience or a human invention, and not as that upon which all success in this world, and all hopes in the next, altogether depend. It is from such a principle that the monstrous assertion, so prevalent at the present day amongst a particular party, has arisen: namely, that because the majority of the people of Ireland are Roman Catholics, therefore the Established Church should be Roman Catholic, and not that of the minor numerical sect. If this be true, Hindooism should be the established religion of British India, or Mahometanism of Persia; indeed, in almost all cases, Christianity should give way before the more numerous followers of idolatry. Once this principle be admitted, that the religion of a country should be decided by the *numbers* of its followers, and not by the *truth* of the religion itself, and there is an end to every distinction between what is true and what is false, or any other rule of action, but that which any mob, no matter how vicious, ignorant, or depraved, may choose to set up for themselves. The lowest and least informed constitute the majority of human beings in every State; and surely it is, even in a mere worldly and political sense, a proposition quite extravagant in itself to say, that if this low and ignorant majority should think proper to prefer any religion, the intelligent and the informed, who constitute the minority of every society, are bound to adopt that as the established religion of the State, and which, as the established religion, has a right to be nationally supported.—Pp. 26—28.

The state of the clergy in Ireland (1832) is then entered on. In calling the attention of our readers to which, and entreating them to compare it with subsequent circumstances, we shall terminate this article.

Although the Established Church may still be said to have a legal existence in Ireland, in point of fact, her actual existence, quoad her property, may almost be questioned. In about five counties the clergy are already reduced (that is, those who have not other means of support) to an actual state of mendicancy, so much so, that numerous instances could be produced where clergymen and their families have been for months past subsisting upon the *charity* of individuals. On this subject, Joseph Green, Esq. K.C. states before the Committee—

"I know some instances in which the clergy had scarcely the means of getting the common necessities of life in consequence of the arrears due to them."—(*Evi. Lords.* 21.)

Rev. Robert Butler states also in answer to the question—

"What is the state of the clergy in these parishes? Very distressed indeed. Have there been instances of great individual distress? There have. Are those who have no private fortune left without the means of subsistence? Yes, I can state my own case as an instance. I have nothing else but the income derived from my living, except I had recourse to my friends and relatives; if I had not had recourse to them, I should not have had wherewithal to procure the common necessities of life."—(*Evi. Lords.* 48.)

Gerald Fitzgerald, Esq. states—

"I know the clergy are in great destitution, men who had last year an income of 800*l.* to 1000*l.* a-year, are this year in want of the necessities of life."—(*Evi. Com.* 174.)

Colonel Sir J. Harvey states—in answer to the question—

"What are the pecuniary circumstances of the clergy?—Nothing can be more *destitute* or *pittiable* in the parishes where the opposition prevails."—(*Evi. Com.* 33.)

The conspiracy which has accomplished this, has now extended itself throughout the entire of the south of Ireland. Giving Mr. Stanley and the other members of his Majesty's Government full credit for the best intentions towards the Irish Church, it can hardly be denied, that the manner in which those intentions have been carried into effect, has been attended with the most ruinous consequences to that Church—until, in his Majesty's speech allusion was made to the subject of tithes, the opposition to them was very limited, confined to one or two counties at most. The stir which the subject then for the first time publicly received, gave a new impetus to the

opponents of the clergy—that stir, which with great deference to the better judgment of those who made it, should never have been attempted, until the laws were first completely vindicated, and a prompt and effectual remedy to counteract the evil effects of the system complained of, was at the same time brought forward—such however was not the case; committees of both houses of parliament were appointed to consider the nature and circumstances of the property of the Irish Church; and pending their proceedings, as a *total stop was put to all payments whatever to the clergy*—many of them were reduced in the mean time to *actual beggary*. During the delay consequent on this, the conspiracy against the Church daily assumed a more decided and formidable character—every hour was made the most of in endeavouring to defeat whatever measures those Committees should ultimately propose; and as the result of the condition in which the conspirators against the Church now find themselves, they no longer adhere to their original demands, that the clergy of the Established Church should only receive a portion of the tithe; but her *total abolition is loudly and peremptorily required*. It is true that many fortuitous events in the peculiar situation of the country, tended much all the while, to strengthen and give power to that party, which, with an activity and firmness of purpose, which would become a better cause, left no means untried, or no opportunity escape, of advancing their favourite scheme of overthrowing the Established Church in Ireland; the most false and calumniating petitions were night after night presented to both houses of parliament, respecting the clergy: stock-purses were formed throughout the country to defeat them, and to evade the laws—a regular system of operations was organized—the Popish leaders in parliament almost stopped the business of the country, by their unwearied and everlasting recurrence to the subject—at home, *anti-tithe agitation* assumed a shape that was actually formidable to the existence of society—and the whole Roman Catholic priesthood of Ireland, almost without exception, became the marshalls and directors of this clamour.—Pp. 67—71.

Of the character, conduct, and circumstances of the Irish clergy, a few additional observations it is hoped will not be considered out of season. The calumnies against them have extended far and wide, for their enemies are adepts in defamation—their justification, though complete—though wrought out by those very enemies themselves—though ample in all respects, and such as to raise the admiration and respect of all who witnessed it, is comparatively but little known to the public, and rests in quiet record in the pages of the parliamentary reports—from these reports, the following creditable testimonies amongst others far too numerous to recite, are extracted. Gerald Fitzgerald, Esq. resident police magistrate for the county of Tipperary, states:—

“What is the general feeling of the Roman Catholic population towards the Protestant clergy?—Till latterly, I think the feeling has been rather an amiable one; till the outcry that has been made against tithes, I think the Roman Catholic inhabitants of the country at large regarded the Protestant clergy with a feeling approaching in fact to affection; they are generally excellent gentlemen in the country, very amiable in their charities, and perfectly unshackled as to creed or sect.”—(*Evi. Lords.* 48.)

Colonel Sir John Harvey states—

“What according to your experience is the general feeling of the population within your district towards the Protestant clergy?—Previous to the agitation of this tithe question, I can have no difficulty in saying, that they were held in the utmost respect by the lower orders of the Catholic people (in any statement I make, I beg to observe, generally, that I rest it upon official documents in the possession of the Irish government, and upon information acquired during a period of four years that I have been in my present situation; passing through the country in all directions, communicating with persons of all ranks; professing no political opinion myself; received with hospitality by the nobility, clergy, and gentry, and persons of all creeds and political opinions.) From such sources of information I am enabled to state, that the general feeling of the lower orders of the population towards the Protestant clergy, previous to the agitation of this question was one of unbounded respect—they looked up to them as amongst the best resident gentry in the country—in all times of difficulty and distress they were the first persons to whom the Catholic poor thought of applying; they knew they were addicted to charity—that they made no distinction of creed in the objects soliciting their relief, and nothing could be more unbounded than the feeling of respect and confidence that appeared to me to be placed in them generally.”—(*Evi. Lords.* 25.)



Major Brown, sub-inspector of police for Kilkenny, states—

"Do you think that rectors and incumbents are generally unpopular amongst the people?—I do not. Were they in the habit of being charitable to the people?—Very charitable. And without distinction of sects?—In almost every case without distinction. Was there generally charity among the Protestant incumbents in distributing food and medicines?—Yes, food, and medicines, and every other assistance."—(*Evi. Lords.* 132.)

Sir William P. Carroll states—

"What has been the conduct of the Protestant clergy of Ireland, and what is their general character for benevolence and kindness to the people?—Most amiable and most benevolent."—(*Evi. Com.* 4144.)

It will be seen that those are the testimonies of persons altogether unconnected with the clergy.—Pp. 75–77.

The unwillingness of the clergy, even when starving, to take any measures for their relief which might, by possibility, tend to bloodshed.

To this mild and becoming feeling, a most respectable gentleman, and active magistrate for four counties in Ireland, bears testimony.

"Sir W. Gossett asked me whether if he sent troops to assist us, we would undertake to collect the tithe. I asked the clergymen, and they said, 'No, they would not have lives lost on any account.'"—(*Evi. Com.* 4308.)

G. Fitzgerald, Esq. states—

"Many clergymen have declined altogether enforcing tithes.—Archdeacon Cotton and Dr. Woodward have both positively declined pressing their claims: Mr. Woodward said he could not conscientiously seek tithe that must be enforced with the probable effusion of blood."—(*Evi. Com.* 173.)—Pp. 79–81.

### The "*rapacity*" of the Irish Clergy:

Without entering into what is called the *tithe system*, as such, it is justifiable to observe, that by law and indisputable right, the clergyman was entitled to a *tenth* of the produce of the land. As long as he neither demanded nor received any portion beyond what legally belonged to him, (if his property was to be estimated by the same rules as that of all others,) it is fair to presume that none of those foul and unjust charges could be brought against him; but brought they were, and with what degree of truth and justice, the evidence before the Committees will best show. Dr. Erck, the secretary of the Ecclesiastical Commission now sitting in Dublin, and the editor of the Ecclesiastical Register, states in his evidence, (*Commons*, p. 624, Appendix 14.)

"From the best data I can obtain in Leinster, Munster, and Connaught, the tithes lay and ecclesiastical, average from a *sixty-seventh* to a *sixtieth* part of the produce; and in the province of Ulster, they average from a *sixty-third* to a *sixty-ninth* part of the produce."

The report states on the calculation of the same gentleman, (245. vii.)—

"That the amount of tithe composition in the province of Ulster is 11½*d.* per acre, and its proportion to the rental from 1-19 to 1-26.

"Munster is 1*s.* 2½*d.* per Irish acre, and its proportion to the rental, from 1-15 to 1-21.

"Leinster is 1*s.* 7½*d.* per Irish acre, and its proportion to the rental, from 1-12 to 1-21.

"Connaught, from 10½*d.* per Irish acre, and its proportion to the rental from 1-20 to 1-31."

To this it adds—

"Mr. Griffith (the Government engineer) by a totally different process, arrives at a conclusion not very dissimilar. He estimates that the total charges for tithe composition over the whole of Ireland would average 1*s.* 3½*d.* in the pound, or from 1-15 to 1-16 of the rental, which he adds is calculated upon a rent considerably lower than that actually paid."

The report again states—

"Mr. De la Cour, who, without any concert, estimated the whole of Ireland at only one-halfpenny per acre more than Mr. Griffith, gives a list of seven parishes in the county of Cork, the rental of which is 68,000*l.*, and the composition 4,333*l.* or from 1-15 to 1-16 of the rental. Your committee have examined no less than eighteen



other witnesses upon this point locally acquainted with various parts in the counties in the margin, (Kilkenny, Tipperary, Kildare, Galway, Dublin, Queen's County, King's County, Cork, Clare, Westmeath, Down,) and the result is a singularly close approximation to the same rate."

It will be remarked that in those calculations the landlord's interest only is taken into calculation. The report states—

"That the gross amount of composition, if it extended over the whole of Ireland, would be about 600,000*l*."

Mr. Griffith states—

"From the best data I have been able to procure, and from my own knowledge of the value of land in Ireland, I am of opinion, that the gross value of land in Ireland, rated at a moderate rent, may be about 12,715,578*l*."

This makes the amount of tithe composition, as it is at present, less than the 21st of the rental of Ireland!

Mr. Pierce Mahony states in evidence—

"Since I have been called upon to attend the Committee as a witness, I have inquired into the relative amount of payment for tithe in this country, (England), and in Ireland, and I am satisfied that we do not pay in Ireland one-fortieth of the gross produce, or annual increase of the earth, in corn, cattle, &c. as tithe is frequently levied in England: and my sincere belief is, that even according to the tithe law as it stood before 1824, the clergy did not receive in the whole more than from one-third to one-fourth of what they were entitled to demand for their tithe; and I beg leave to add, that in forming this opinion I attempt to survey in my own mind the extent of the annual productions of Ireland which would be titheable here."—(*Evi. Com.* 522*6*.)

Mr. Mahony here enters into an account of the exports in produce mostly titheable which were carried into *Liverpool alone*, in the year 1831, the gross value of which came to 4,497,708*l*. 7*s*. 6*d*.; the tithe upon which would amount to more than two-thirds of what is paid throughout all Ireland!

"I am convinced that the generality of the clergy by no means receive the tithe they are entitled to. By the tithe they are entitled to you mean the full tenth? Yes, they never sought it, nor received it."—(*G. Fitzgerald, Esq. Evi. Com.* 175.)—Pp. 83—86.

### The incomes of the Irish Clergy.

The enormity of the incomes of the Irish clergy is another of those violent imputations which have been so constantly and inconsiderately alleged against them. Here again the evidence before the houses of Lords and Commons refutes the charge, and brands it with falsehood and injustice. Mr. Griffith (*Evi. Com.* 282, No. 5.) states—

"That there are 2450 parishes in Ireland, and 1422 beneficed clergymen—1539 parishes under the composition act, and 911 which are not. The average amount of the composition of tithe (lay and clerical) in those 1539 parishes is 287*l*. 9*s*. 6*d*."

Rating all the tithes as stated in the parliamentary report (245. xii.) to be 600,000*l*. and deducting 50,000*l*. as belonging to bishops, cathedrals, collegiate churches, &c. there remain 550,000*l*. for the parochial clergy. This sum divided amongst 1422 beneficed clergymen will average to each 386*l*. 15*s*. 7*d*.; to this may be added the income of about 90,000 acres of glebe land, at 15*s*. per acre, amounting to 67,500*l*. (as estimated in the *Christian Examiner* of Nov. 1831, p. 873). from which deduct the incomes of at least 1000 curates, at 75*l*. each, and the remaining gross income will be 542,500*l*., which would leave each incumbent 381*l*. 10*s*. 1*d*. yearly income; estimating according to report the expenses of collection, losses, &c. at 15 per cent. there would remain 324*l*. 9*s*. 10*d*. as the average income of each incumbent, at present arising out of tithes and lands. This calculation it will be at once seen is made upon the most liberal estimate—and when the expenses of induction are taken into consideration, together with those of a collegiate education necessary for a clergyman, the incidents to which a gentleman's condition is liable—generally the wants of a family—the obligation to maintain a residence where there are no glebe houses, and where there are, the heavy incumbrances which almost always attend them—the numberless claims in the way of schools, charities, subscriptions, and so forth, the highest estimate which can be made of the average income of an Irish clergyman will appear anything but enormous, and the division of parishes, which is every day taking place, as it increases the number of incumbents, in the same proportion does it diminish their individual incomes.—Pp. 87—89.

On the subject of the incomes of the Roman Catholic clergy in Ireland, Dr. Doyle is reported to have stated before the Committee of the House of Lords, in answer to the question—

"Have you any returns of the incomes of the Roman Catholic Priests?—I got a return upon my appointment to my present office or soon after; I wished to ascertain what was the amount of income in each parish, that I might in the distribution of those parishes as benefices, be able to judge how they ought to be distributed. At that time I found that the different unions through the diocese produced on an average, something as I recollect about 300*l.* per annum."

A writer in the *Christian Examiner* (of Feb. 1831. p. 124.) states—

"I am quite certain, from the information given me by intelligent Roman Catholics, that many of the parish priests in Munster receive upwards of 1000*l.* a-year, some in Tipperary we know to rejoice in 1200*l.*"—P. 90.

## LITERARY REPORT.

*The Note Book of a Country Clergyman.*  
London: Seeleys. 1833. Pp. xiv.  
302.

A VERY well-written, well-conceived collection of tales, illustrating the ministry of a clergyman amongst his parishioners. The preface states that the incidents are borrowed from real occurrences;—a little liberty must, we think, have nevertheless been taken with them to introduce them as here recorded; for the tale called "Confession" is surely too much beyond experience to be true. But be that as it may, we give the volume our best recommendation. Few things of the kind have pleased us so much.

*The Doctrine of the Trinity in Unity, deduced from the discriminative Terms employed to designate the Divine Being by the inspired Writers of the Old Testament.* By A MEMBER OF THE CHURCH OF ENGLAND. London: Rivingtons. 1833. Pp. xx. 125.

THE value of this treatise consists in the light thrown on the testimony to the Trinity, by the terms employed in the Hebrew to distinguish the Deity under his various characters and offices. By considering the word ELOHIM to designate, in connexion with singular verbs and pronouns, the Trinity—AL, God; JEHOVAH and ADONI to mean eternal, self-existent, Judge; and RUACH, Spirit, an insight is obtained into the full development of the mystery of the supreme and sovereign Creator, and an answer given to objections against the great doctrine of our Church which human learning cannot refute. The plan of the

work is very simple—applying this interpretation to the passages cited, it is seen how extraordinary is the use which the sacred writers make of the names of the Creator, Redeemer, and Sanctifier, employing them more appositely and designedly than from our common version would appear. We can only cite two examples in illustration.

"I imagine the words GODHEAD—TRINITY—and LORD GOD ALMIGHTY, to be the synonyms of ELOHIM. Perhaps the four first sentences in the Litany may help us to comprehend this important point. In the first sentence we pray to God the Father,—AL: in the second, to God the Son—JEHOVAH, ADONI, MESSIAH: in the third, to God the Holy Ghost—RUACH." P. xviii.

"Mark xii. 29. And Jesus answered him, The first of all the commandments is, Hear, O Israel, the LORD our God is one LORD.

"Deut. vi. 4. Hear, O Israel, JEHOVAH our God is one JEHOVAH.

"Exod. xx. 3. Thou shalt have no other ELOHIM before me.

"Hosea vi. 6. For I desired mercy and not sacrifice, and the knowledge of ELOHIM more than burnt offerings."

"Thus CHRIST, MOSES, and HOSEA, all agree."

We are somewhat surprised, that the author of these ingenious illustrations should have omitted to quote the extraordinary examples to be found in the history of Gideon (Judges vi.); there are some other passages of equal importance also passed over. But on the whole, we must give unqualified praise to this publication, for it supplies a vacancy in the arguments on the doctrine involved,

and is, we think, calculated to do essential service to truth, and especially those doubters of awful truths, the Divinity of Christ—and the existence of the Triune God.

*Psalms in Metre, selected from the Psalms of David, suited to the Feasts and Fasts of the Church, and other Occasions of Public Worship.* New York: Swords, Stanford and Co. 1833. Pp. 60.

*Hymns of the Protestant Episcopal Church in the United States of America; set forth in General Conventions of the said Church, in the Years of our Lord 1789, 1808, and 1826.* (Stereotyped by James Conner, New York.) New York: T. and J. Swords, 127, Broadway. 1829. Pp. 50.

THESE two collections are bound in one, in the copy transmitted by the publisher. We wish something of the kind was set forth in England, to spare the want of unity in our Churches respecting Psalmody. A fashion is creeping in amongst some of our brethren, of introducing into their services, to the exclusion of the Psalms and the old legitimate Church Hymns, the modern doggerel of the day. The Convocation would be as useful in this respect as the Convention.

These collections of Hymns contain *By Heber's Missionary Hymn*, and several others by him and Montgomery, from whose *Christian Psalmist* they appear to have been taken. The merit of others is not equal to those; but on the whole it is a very respectable collection, and might safely be used in our Churches and Chapels.

*David and Goliath; or, an Attempt to prove that the Newtonian System of Astronomy is directly opposed to the Scriptures, and in very many instances contrary to Reason and Fact; also that the Scriptures give the truest and most reasonable Account of Astronomy; together with an Hypothesis agreeing with Scripture, Reason, Experience, our Senses, and known Facts, in which is included a new Method of Ascertaining the Size and Distance of the Sun, Moon, &c.* By WILLIAM LANDER, Sen., Mere, Wilts. Illustrated by Engravings. Mere: For the Author. London: Pattie, High-street, St. Giles's. 1833. Pp. viii. 107.

THE county of Wilts seems to be a land of modern Magi. We have reproved the *Scriptural Geologists*, because they are en-

thusiasts; and, seeing to what an extent their principles are working, we think our reproofs were called for. But nothing in Bugg, or Brown of Amesbury, or even the learned exposition of M. Chaubard, equals the grotesqueness of this present undertaking, wherein David, alias William Lander, sen., of Mere, Wilts, hurls a pebble at Goliath, alias Sir Isaac Newton, knt. The "*parturiunt montes*" of the title ushers in the "*ridiculus mus*" of the argument and hypothesis, that "*the sun moves round the earth*," and NOT "*the earth round the sun*,"! and, as if the force of absurdity could no further go, there is a frontispiece representing the David of Mere, in a standing posture, having his left hand in his waistcoat, which at "the frequent solicitations of one of the author's younger sons" (as we are expressly told in an advertisement), was substituted for a view of David's conquest over Goliath! "Vanity of vanities, all is vanity," saith the preacher.

We really should not have noticed this folly at all, had it not been our wish to put our readers in possession of as much as possible of the state of *Scripture knowledge* in the country; and as we doubt not that Mr. Lander, of Mere, is not a "*rara avis*," however he may think so, we use him as an example of that love for Scripture application which seems so much the fashion now-a-days. To refute or analyse this "*David and Goliath*," would be breaking a fly on the wheel; besides the book is worth the money as a jest-book, and such of our readers as want to be made to laugh long and heartily, should buy the book (it costs only 5s.) for their own sake, if not for the author's, whose poetry, interspersed here and there, is quite as original as his arguments, his hypothesis, his measurements, his instruments, and his design!

Learned as Moses was in all the learning of Egypt, it is "*un peu trop fort*" to make him teach astronomy and geology in this way: by-and-by, we shall have a system of political economy, or the poor laws concocted out of the Pentateuch (a set-off to what is going on in South Carolina College), or some other equally inane and misapplied investigation of what was never intended to be so miserably treated of. If we go on much longer thus, we may follow up the advice of Omar, and burn the Bodleian; for with Mr. Lander sen. and a caput of scriptural geologists, we shall have the finest university of biblicals in

the universe. Our Cambridge moderators may now shut up the schools.

"It is said," says our author, "a soldier's musket will carry a ball a mile; for the sake of argument, let us suppose in four seconds, and fired eastward, the direction in which the earth is said to move in its diurnal motion. Now this diurnal motion of the earth would carry the man who shoots the ball a mile in the same time; (for in turning 900 miles an hour, it moves a mile in four seconds); consequently, as the ball and the man are both going in the same direction, the earth travelling at the same pace as the ball, they would arrive at the end of the mile together; and if the ball went twice as swift as the man in this case, it would not appear to the person who shot it to go but *half a mile*. But if we try it by the annual motion of the earth, which is said to be 68,000 miles an hour, the earth would then pass a mile in the nineteenth part of a second; and although the ball, if shot in the same direction as the earth, be supposed to pass a mile in the same time, yet the man would be carried by the earth at the same pace; and to the same distance in that time! just as a man on horseback keeps pace with his horse. Now we know, that in shooting a ball from a musket in the direction which the earth, in its diurnal motion, is said to move, the man who shoots does not arrive at the end of the mile at the same time as the ball, and THEREFORE the earth is CLEARLY PROVED to be IMMOVEABLE, &c. And I hope that now I may be allowed to say that the head of the giant is fairly cut off."!!!!!!

—Pp. 101, 102.

We should think, after this, that even Sir Richard Phillips, whose nose must be henceforth considered out of joint, would not have a better claim to the title of David, than our Mere philosopher.

*A Sermon, preached at a Visitation holden in the Parish Church of Holy Rood, Southampton, on Monday, May 16, 1831. By the Rev. S. B. VINCE, M. A. Vicar of Ringwood, and late Fellow of King's College, Cambridge. London: Rivingtons. 8vo. Pp. 14.*

THIS sermon has been very lately placed in our hands; but, though delivered

above two years ago, we feel ourselves called upon, in these fearful times, to direct attention to the subject of which it treats. It is a plain and forcible statement of the benefits resulting from a learned clergy, qualified by their attainments to repel the cavils of the adversary, and to support the national religion upon the basis of revealed truth. We trust that this brief notice will obtain for Mr. Vince's appeal the serious consideration which it deserves.

*Paternal Advice to Young Men on entering into Life.* New Edition, much enlarged. London: Groombridge. 1833.

A SECOND edition of this little work shews that our recommendation of it, last year, was not only just, but useful. We have it now with additional matter, and, consequently, with additional interest; and again do not hesitate to recommend it to the young "on entering life," as containing narrations which may act as useful checks to the mind untutored to the world.

*An Address to the Deans and Chapters of the Cathedral Churches in England and Wales, on the Election of Bishops: to which is prefixed, a Prayer for the Orthodox Catholics, while their Church is under Persecution. By a PRESBYTER IN THE DIOCESE OF CANTERBURY. London: Rivingtons. 1833. 8vo. Pp. 43.*

THE object of this address is to condemn the principle of *congé d'élire*: or, in other words, of deans and chapters being obliged to receive and to acknowledge as bishops, whomsoever any existing government, Socinian or otherwise, may please to nominate.

The author warmly contends that every chapter should have the power of rejecting those whom they may not think in all points qualified to be beneficial to the Protestant Establishment, without subjecting themselves to the by no means pleasant consequences of *præmunire*; asserting that the anomalous law, which he now thinks must press upon the conscience, should be repealed, and the power which is said to be possessed, should be virtually exercised.

## A SERMON

IN BEHALF OF S. P. C. K. &amp; S. P. G.

ST. MATT. vi. 10.

*"Thy kingdom come."*

THERE are few portions of Scripture which deserve more serious consideration than that in which our Lord has taught his disciples how to pray, and yet I fear there are few passages of holy writ whose meaning, from a want of such consideration, is less rightly understood than that which contains the Lord's own prayer. Christians, alas! are too apt to repeat its form of sound words, without comprehending or endeavouring to comprehend, what is the sense which these words are intended to convey; and I doubt whether this is more the case with any other part of that Prayer than the petition which I have chosen for my text on the present occasion. Let us then devote a few moments to the examination of that petition, and, after having explained what appears to be its true meaning, proceed to apply it, as I think it may readily be applied, to the objects which we have this day more especially in view.\* May the Spirit of him, who has taught us thus to pray, be with us whilst we consider his own words!

Now the words to be considered are few indeed in number:—"Thy kingdom come." But they are abundant in important meaning; as we shall, I think, readily perceive, when we have determined, first, what is to be understood by the expression, "the kingdom of God," or, of "our Father which is in heaven;" and secondly, what we are intended to desire when we pray that *that* kingdom may come.

In Scripture then, in general, there is one sense in which God's kingdom is spoken of, when it refers to his universal government over the whole of created nature. Thus, not to mention many other such passages, it is declared in the Book of Daniel, that "the Most Highest ruleth in the kingdom of men;" that "His dominion is an everlasting dominion, and his kingdom from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Dan. iv. 32, 35.) Whilst the Psalmist records, that "the Lord hath prepared his seat in heaven, and his kingdom ruleth over all." (Ps. ciii. 19.) It must then be at once evident that, in this sense, we cannot pray that the kingdom of God may come; for these passages plainly declare that, according to this view, it is already fully come. In

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\* The substance of this Sermon was preached some years ago, in the course of a series of Lectures on the Lord's Prayer. On that occasion, an allusion only was made to the claims of the two Societies, of which a more full account is now given. On the next Sunday, a respectable farmer, who heard it, came forward of his own accord, and offered five shillings for the Society for the Propagation of the Gospel, which he has continued annually ever since.

this respect it is complete and perfect, and therefore cannot possibly be advanced or extended. This cannot then be the sense in which it was used by our Lord in the words before us.

Another sense in which this expression is employed in Scripture, and especially in the New Testament, is when it is applied to the dispensation of the gospel upon earth; when it is used to represent the state of the gospel in the world. This is "the kingdom of God," or what is the same expression, "the kingdom of heaven," which Jesus Christ, the Son of God himself, came to establish amongst men. This is the kingdom of God, which he told the unbelieving Jews was come unto them, (Matt. xii. 28.) though they would not receive it: this is the kingdom of God which is represented in so many of our Lord's beautiful parables, as being established, as increasing, and as about to increase, until the kingdoms of this world shall in the end become entirely the kingdoms of our Lord and of his Christ. (Rev. xi. 15.) In this sense, then, as the gospel-kingdom upon earth, it is quite clear that our Lord's disciples might well be taught to pray that God's kingdom might come, might advance, and continue to advance, until the gospel shall have spread through all lands, and all nations of the earth shall have become truly christian, and all mankind been brought under the divine dominion of the gospel of Christ.

There is, however, one other sense in which we find "the kingdom of God" spoken of in the New Testament; and it is one which is most closely connected with that last mentioned. The expression sometimes refers to the state of the blessed in the world to come. It is that final state of eternal bliss and perfection to which the gospel-state upon earth directly leads. In short, the one is the consummation and perfection of the other. The one is the kingdom of grace; the other the kingdom of glory. The one, the church militant on earth; the other, the church triumphant in heaven. And it is remarkable that in Scripture the apostles and faithful amongst the early Christians are continually represented as *desiring* and *praying* that that blissful state might come to them, and come quickly. To that state they expected that the second coming of the Lord would introduce them; and hence they are repeatedly described as looking forward, with most earnest wishes, to that glorious, though awful, event. For we find them spoken of as waiting for it, as longing for it, and as hastening towards it, even regarding it as bringing to them their final deliverance from all misery, and an entrance into joy eternal.

We may now see, at one view, the three chief, if not the only, senses in which the expression, "the kingdom of God," is used in Scripture. We must also, I think, perceive, that of these the second is the one which suits best with the petition of my text, in which the apostles are taught to pray that God's kingdom might come.

It is very possible indeed that our Lord might intend that his disciples should not confine their views merely to the advancement of the gospel kingdom in this world, but should fix their hopes and desires, as we find they did fix them, on the eternal blessedness and glory promised to them in the world to come. But I cannot persuade myself that such was his *chief* object in this petition. The second sense of the expression, "the kingdom of God," when viewed as referring to the

present establishment and gradual progress of the gospel upon earth, suits far better with the petition of the prayer which goes before, and the one which follows, both which clearly refer to present blessings.

Besides, let us consider, that at the time when this prayer was composed, the kingdom of the Gospel could hardly be said to have come at all. It had indeed been proclaimed by John the Baptist as near at hand. It had been proclaimed by the Son of God himself as being near. The peculiar nature of the gospel kingdom, with its laws and precepts, had been, in some degree, made known. But as yet these things had been but little received. In fact, the gospel-kingdom, if really begun on earth,\* had as yet secured to itself but a very narrow footing. In this state of things we must at once perceive how very suitable it was that the apostles should be taught to pray, that *that* kingdom might come; that is, that the religion of their beloved Master might be fully made known to them, and through them to the rest of the world.

Nor will this petition, I think, be found to be less suitable for us now than it was for them. It is true indeed that the kingdom of the gospel has been long established in the world. For nearly 1,800 years it has been gradually extending its dominion from land to land, and from shore to shore. But how many millions and millions of mankind are yet without the limits of its rule! How many are strangers to its good tidings! And so long as this continues; so long as a single nation, or a single city, or even a single individual, remains without the pale of the gospel, so long may we justly pray, even in its original sense, to God the Father of heaven, that his kingdom may come.

But even to our own country, yes, and to our ourselves, this same prayer applies, and that most fully and decidedly. It is true, thanks be to God! that the sound of the glad-tidings of the gospel has for many hundred years been heard in this our highly favoured land. The kingdom of God has, thus far at least, long since come to us. But, brethren, it becomes a question for our serious consideration, whether we have each one for ourselves really received it? We may indeed have been in some sense placed within the limits of that kingdom; we may have been, by the blessed rite of baptism, enrolled amongst the favoured number of the children of the kingdom; we may farther profess and call ourselves subjects of our heavenly King: but we must never forget that *that* kingdom is of a peculiar character. It is a spiritual kingdom. "Behold," says our Saviour to his disciples, "the kingdom of God is within you." (Luke xvii. 21.) In other cases it consists in the possession of certain internal principles and dispositions of the heart and mind. It is moreover a kingdom of practical righteousness. "The kingdom of God," says St. Paul, "is not meat and drink;" not confined to mere outward forms and ceremonies; "but righteousness, peace and joy in the Holy Ghost." (Rom. xiv. 17.) And every part of the gospel proves that it is vain, that it is worse

\* It may, I think, be doubted, whether the gospel-kingdom was really begun, or, in other words, the Church of Christ regularly founded and established, until the day of Pentecost, which, according to its natural interpretation, was the gathering in of the first-fruits of the gospel-harvest.



than vain, to call ourselves subjects of God's kingdom, if we will not have his Son Jesus Christ to reign over us; if we will not allow him to have supreme dominion in our hearts, unlimited authority over our minds, and an unquestionable sovereignty over our whole life and conduct. From all this it must be clear that our prayers should be ever offered up for all who profess and call themselves Christians; that to every one of them the kingdom of God may come in power and in truth. For those, of course, who are nearest and dearest to us, should we pray in a more especial manner. But not for them alone. No. Our prayers should be for all to whom our prayers may be of use; none, however divided from us by distance or other circumstances, should be omitted; and in every case the prayer should be with true sincerity of heart. Thus, for instance, the Christian minister's feeling for all under his charge should be shewn to be such as that expressed by holy Samuel;—"God forbid that I should sin against God in ceasing to pray for you" (1 Sam. xii. 23.); whilst the people's return should ever be to him, "The Lord be with thy spirit." (Church Service.) So parents should intercede for their children, and children for their parents; husbands should petition for their wives, and wives for their husbands; brethren should plead for brethren, and friends for friends; and none should forget even their "enemies, persecutors or slanderers." Their prayer should ever be, that to each and every one the kingdom of God may come.

But whilst we are taking this charitable and enlarged view of the petition of the Lord's Prayer now before us, with reference to others, we must not forget *our own* deep and vital interest in it. If the coming of the kingdom of God is of so much value to our brethren, we must remember that it is no less valuable to ourselves. It is a matter of the utmost importance that we should examine ourselves, and *that* not by the conduct or opinion of others, but by the unerring standard of the divine precepts and laws of the gospel; and so should search and see what influence, what power, and what dominion the gracious and holy principles of the gospel have over each of us.

And what, my brethren, would be the result of that inquiry amongst us? Some, I fear, so far from finding themselves to be willing and faithful subjects of the kingdom of God, would, by the unholy character of their lives, or by the unchristian state of their hearts, be proved to be under the decided dominion of the great enemy of God and man; being led captive, at his will, by the destroyer of immortal souls. Many more, who, if they are not so decidedly the bondslaves of the evil one; if not thus open rebels against the King of Heaven, would appear to be far, alas! too far removed from yielding themselves, their souls, and minds, and hearts, entirely, as the word of God demands, to the spiritual government of their crucified Redeemer.

And perhaps there may be some amongst us in this deplorable, this perilous situation. Oh, if there be but one, let me entreat you to consider the tremendous danger in which you stand! Remember the purpose which your Creator had in view in having you placed early within the limits of his kingdom. It was that you might be saved through his Son; that you might be preserved from the danger of the enemy, being trained up, under divine grace, in the knowledge and fear

of God; that you might serve him in righteousness and holiness all the days of your life; and that, when duly prepared for such happiness, you might be made partakers of the inheritance of the saints in the kingdom of God's eternal glory. Pause then awhile, and think what must be the consequence, if you disregard his goodness and rebel against his holy will! What must be your fate, if ye will despise the riches of his grace, and neglect so great salvation! I forbear now to draw the picture. I leave it to be drawn by the power of your own imaginations. Oh be wise whilst you may. Consider whilst you have the opportunity. If you feel the danger of your present condition, let *this* bring you low upon your knees before the throne of your Father which is in heaven. Pray unto him for Christ's sake, who died for your sins, that his kingdom may come within you; that it may come in the fulness of heavenly grace, and in the power of divine truth. Accept of God in Christ, not only as your Saviour, but as your King. Yield yourselves to him as your Prince—to rule in your heart, to govern, in short, by his Spirit, your every thought, and word, and work. And so let it be your daily prayer to God, "Thy kingdom come."

It must not however be supposed that the utterance of the petition for themselves is to be confined to those only whom I have just described. No. The prayer is evidently given for the use of all; we may therefore rest assured it is suited to the case of all. And who, my brethren, will pretend to question this? None, I trust, to whom I speak. Who is there amongst us, I would ask, that must not own that we have all reason, daily and hourly, to pray, that, in some sense at least, the kingdom of God may come to us more and more fully? Who is there that has arrived at such a knowledge, such a belief, and such a love of the doctrines of the gospel, as to have nothing farther, in these respects, to desire or to pray for? Who is there that has attained to such a perfection in the practice of the precepts of Christ's humbling, self-denying, and charitable religion, as to need no farther supplies of divine grace to work in them any spiritual or practical improvement? I trust, my beloved brethren, there are none of you who entertain of themselves such proud and presumptuous notions. Far be it from us to do so! By the grace of God we may not be like some, the servants and slaves of sin; yet have we full and sufficient reason to pray that the kingdom of God may come more and more to us. Yes, as long as human nature remains the same; and as long as this world is a state of trial; so long may we, and ought we, to pray that we may grow in grace and in the knowledge of our Lord Jesus Christ; that, as we advance in years we may increase in spiritual wisdom, and in favour with God and man; and that, as we have received, how we ought to walk and please God, so we may abound more and more.

Thus, then, we see how much valuable meaning is contained in the few words of my text, "Thy kingdom come!" We see what an enlarged and delightful view may justly be taken of them! But we must not stop even here. It will be well to ask, before we conclude, whether this view of them does not require of us to perform some active and practical duties in accordance with it? Will it, I mean to say, be sufficient in our devotions to repeat this petition, however earnestly, without using any means ourselves to bring about the things which we

there ask for? Far from it. God Almighty, we know, now usually works his purposes by the use of human means. He does not by a miracle make men what they ought to be simply because he is asked to do so. No. He gives men means, and expects them to employ them. He declares to men his will in his word; he then puts into their hearts the desire to do that will; then blesses their sincere endeavours to do it; and finally brings them to a successful end. And knowing this, as we do, shall we then content ourselves with mere language of the lips, or even with only desires of the heart? Shall we, whilst we pray that God's kingdom may come, either to ourselves or others, at the same time presume to sit at our ease, and *do nothing* to promote its advance or its perfection? Alas, it would be but a poor spirit of devotion; it would be but little better than a mockery of prayer, if it be not accompanied by the most active and steadfast exertions in the same direction towards which our petitions point. For instance;

(1.) With regard to ourselves:—Can we think our prayer, when uttered in our own behalf, will avail us any thing if we do not with it use all those blessed means of grace which our Lord has appointed as instruments for enabling us to begin, continue, and end the great work of our salvation? Can we think that our Father which is in heaven will grant our petition if we neglect the frequent and devout reading or hearing of the word of the kingdom—the Holy Scriptures; or if we are careless about either private or public worship; or even if we wilfully turn away from the great feast of the kingdom of heaven—the Lord's Supper? No. My brethren, we dare not say, we think that God will cause his kingdom to come to us in power, unless we seek it by the constant, frequent, and devout use of every means of grace. Oh, let us then, brethren, ever remember this, when we would pray to God for ourselves, and especially when we say, in the words now before us, "Thy kingdom come." But,

(2.) With regard to those who may be connected with us, or are in any way placed under our charge; any one who really knows and feels the value of the gospel, will be especially anxious that it may be made known to those who are near and dear to them, or who may be under their care and protection. For all such he will naturally offer up his intercessions and prayers. But can we suppose that any prayers, however earnest and devout, will appear sincere and well-pleasing in the sight of God, unless they be accompanied by the use of all such means as may be likely to procure for them the blessings prayed for in their behalf? Would it be sufficient, for instance, for the Christian minister to pray for the people committed to his charge, that they may advance in the faith, and knowledge, and practice of the gospel, without any endeavour, on his part, to show them the good way, and to lead them into it? And will it be enough for the parent to pray for his children, if he does not use all such means as he has in his power to instruct them, or does not seek, by his admonition and example, to guide them in the way that they should go, and, by his watchful care and serious warning, and, if necessary, his correction, to keep those from every evil path? Or, lastly, will any one's prayer for those who may be near or dear to him, be counted sincere, unless he also take such proper opportunities as offer of giving to them good and sound advice? Assuredly

not. Here also, in all cases when we pray, we must *show* by our *acts* that our prayers are earnest and sincere.

(3.) And lastly ; so moreover with regard to all mankind, whether Heathens or Christians, the same truth holds good. When, being convinced ourselves of the inestimable blessing of the gospel of Christ, we are led, in the words of my text, to pray that God's kingdom may come by his gospel to those who, whether at home or abroad, are yet strangers to it, either in part or altogether ; it will be little better than trifling with prayer, if we do not prove the sincerity of our desires by our zealous endeavours, as far as we are able, to convey the truth of the ever-blessed gospel to their ears and hearts. Our first and chief efforts in this work will of course be directed to those who are nearest home. If we know the value of gospel-blessings, we shall surely omit no means which are placed within our power, of extending the influence of the gospel immediately around us. If we have any real attachment to our Lord, we shall surely seek, by our example, by our active exertions in our several stations, by our instructions and advice according to our respective situations in life, by our influence and authority, and by such other methods as are within our reach, to increase the number of his faithful subjects, by spreading abroad, and especially here at home, the saving knowledge of the gospel amongst all men.

And here then I come to the subject to which I propose this day more particularly to draw your attention. I proceed to recommend to your support two of those Christian Societies which have for their object the advancement of the kingdom of God at home and abroad ; I mean, THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, and THE SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS. And for this purpose I will, as shortly as possible, set before you the plans which each Society pursues in the several branches of its labours in the cause of the Gospel.

I. Let me speak of the Society for promoting Christian Knowledge ; and here let me draw your attention to a very remarkable fact. It is now more than 130 years since this Society was first established. Its beginning was on this wise. A small number of members of the Church of England, as eminent for piety as high in station, met together in London early in the year 1698, for the purpose of seeing what could be done to check the career of vice and immorality. The result of their consultation was that they came to this excellent resolution ; that, "Whereas the growth of vice and immorality is greatly owing to gross ignorance of the principles of the CHRISTIAN RELIGION, we, whose names are underwritten, do agree to meet together, as often as we can conveniently, to consult (under the conduct of Divine Providence and assistance) how we may be able, by due and lawful methods, to promote Christian Knowledge." And from this small beginning the Society has gradually increased, during upwards of 130 years, even till it has arrived at its present noble station amongst our numerous Christian institutions. To attempt to trace its progress during that period in the short space which is now left me would be useless ; nor is it necessary. It will be sufficient for me now to state the plans which it is still pursuing for the promotion of Christian Knowledge.

(1.) In the first, and above all, this Society publishes and distributes

the word of God, and that not only in English, but also in the Welsh, the native Irish, the Manks, and the Bengalee and Tamul languages, besides having at times assisted its distribution in several other tongues. It is, in fact, and ever has been from the first, essentially a **BIBLE SOCIETY**. The Bible, that heaven-sent instrument by which the kingdom of God is chiefly advanced, and the gospel of the kingdom, this Society does distribute in almost every variety of form and edition, in the most perfect print, and at a rate decidedly cheaper than it can be procured any where else in this country. Brethren, on this ground, then, it claims your support.

(2.) This Institution, added to its being a Bible Society, is also a **PRAYER BOOK AND HOMILY SOCIETY**. For it publishes and circulates, at the lowest possible price, a vast number of different editions of the Book of Common Prayer of the United Church of England and Ireland, and that in several other languages besides English; and also distributes the admirable Homilies of our Church, both the whole in one volume, and the most important in separate tracts. To those who know any thing of the value of the Book of Common Prayer and Homilies, this part of its labours must, I am sure, give this Society another strong claim on their liberal support.

(3.) This Institution is a **RELIGIOUS TRACT SOCIETY**. For it prints, at a most wonderfully cheap rate, tracts and treatises written according to the soundest doctrine of sacred truth; and most of them composed in the most affectionate style, and in the plainest language. And here, not to wrong you by giving too long an account of the Tracts on the list, I will just observe, that there you will find works of an awakening nature to arouse the dead in trespasses and sins. There you will meet with treatises tending to root out infidelity from the heart, and to implant the saving knowledge of the gospel in its place. There are books to explain the Scriptures to the ignorant, and to prove how beautifully the doctrines, the prayers, and services of our Church agree with the words and spirit of the Scriptures. There you will find incitements to prayer in general, to private, family, and public prayer; warnings to those who neglect the privilege of public worship and of hearing the word of God; and calls to all, of every class, to partake of all the means of grace, and especially of the Lord's own Supper. And here, once more, is another real claim which the Society has on your liberal support.

Lastly, this Institution is a Society for the Promotion of Schools. For from its lists you may supply yourselves, at a most moderate rate, with such books and cards as are most useful and necessary in the management of daily or Sunday schools. To give some idea of the extent of usefulness to which this Society has arrived, I would just mention, from the last year's Report, that it has during that period distributed 129,756 Bibles and Testaments, 167,818 Prayer Books, &c. which, with Tracts, will make a total of religious publications, 1,715,323.

Here then I close the history of the claims of the Society for promoting Christian Knowledge, merely observing that it does not confine its supplies of Bibles, Testaments, Prayer Books and Tracts, to this country alone, but sends them most liberally to India, to Canada, to the West Indies, to France, to Italy, and other foreign lands. But,

II. We come to consider, for a few moments, the claims of the other Christian Institution, — the Society for propagating the Gospel in Foreign Parts. As the object of the former Society was to distribute religious books, so the object of this Society is to assist in building Churches abroad, and sending out clergymen as Missionaries to foreign parts. This Institution was established in the same year as its sister Society, — in 1698; and, from that time to this, it has been employed in advancing the kingdom of God according to its means, increasing its efforts in proportion as its funds are increased, in the several scenes of its labours, in North America, in India, and in Africa.

Its first exertions have ever been, and still are, in behalf of those who there are already Christians. Its object is to make and preserve them pure and steadfast in the faith; and hence it has ever directed its aid to the supply and support of Churches and Christian Ministers, amongst those who have gone from this land of spiritual abundance, and settled where the sound of the gospel is seldom or never heard. But it was also, I believe, the first Society ever formed in the world for missionary purposes; and in this good work of propagating the gospel in foreign parts it has continually advanced. Its Ministers are Missionaries, being sent forth to propagate and spread abroad the gospel of Christ amongst multitudes, who, without its aid, would never hear its blessed sound. And do you ask what this Society has done, or 'is now doing, to advance the coming of the kingdom of God? I must first point to the United States of America, and shew you there a Christian Church, agreeing most closely in its doctrines, and almost to the letter in its services, with our own beloved Church, which owed its beginning, in great measure, to this Society. If the time would allow me, I might set before you the character of its Bishops and Clergy, the good order of its dioceses, the flourishing state of its congregations, the piety of its members. But I must forbear, with only one observation on the fact, that it is delightful to find that, though now no longer our fellow-subjects, the two countries having been separated by war, the members of that Church cherish for this country, for our Church, and for the Society for propagating the Gospel, the most lively feelings of affection and gratitude.

I pass on to the Canadas, to Nova Scotia, and Newfoundland; and there I may point to a Church in every respect resembling our own; the members of which, in most parts, depend almost entirely on this Society for the support of their Ministers.

By the last Report we find that the Society has, in North America, no less than one hundred and forty missionaries, and nearly one hundred schoolmasters, besides a number of catechists.

From North America I turn to the labours of the Society in British India; and there you will find that, besides the missionaries and catechists which it supports, near Madras, the Society has been most instrumental in establishing and supporting a noble College at Calcutta, called Bishop's College, where persons, and especially native Indians, are prepared and instructed, in order that they may go forth as efficient missionaries, to preach the gospel, in their own languages, to the benighted people of those lands. And when we consider that out of upwards of a hundred millions of the inhabitants of India, the greater



part are either Hindoos, bowing down to stocks and stones, or Mahomedans, worshipping the impostor Mahomet, and both sunk down in the depths of the grossest ignorance, superstition, and profligacy, we may at once see of what importance it must be to support an institution which promises, under God, to confer on them most abundantly the blessings of spiritual light and heavenly knowledge.

It is impossible, in the short space allowed me, to do justice to the subject of this Society's labours in the great cause of the gospel. But I think I have said enough to shew, that it is actively useful in advancing the kingdom of God, and therefore is well deserving of the support of all those amongst us who are accustomed to pray, and ready to act, for the promotion of that divine and heavenly work. And never did this Society more deserve our support; never did it more need our assistance. In almost every page of its Report we are reminded that the harvest is great, but the labourers in every part of it are few. The words of almost every missionary are, "Come over and help us:" and gladly would the Society answer to these calls, but it has not the funds to send forth more labourers into the Lord's vineyard. It has of late years greatly increased its ministers; and nothing but want of funds prevents their farther increase every year. And now, unhappily, at the very moment when more aid is daily required from it,—now, when emigrants are going out in multitudes from amongst us,—it has pleased the Government of this country to determine to take from the Society the help with which they have for a length of time supplied it; and thus the Society will be deprived, in the year 1834, of more than half its power of doing good. So that, if some great exertion be not made in its favour by its friends, the Society, so far from being able to give additional spiritual instruction to those who so deeply need it, by opening new missions, will be deprived of its ability to supply even those who are now the objects of its care. Under these distressing circumstances I trust that you will give your prayer, and lend your utmost aid, in its behalf.

Let me then, brethren, address you generally in conclusion. If you believe that God has established his gospel-kingdom upon earth; if you believe that he wishes that kingdom to be enlarged; if you believe that he allows human means to accomplish *that* his gracious purpose; if you believe, as I think you must believe, that the two Societies for which I have been pleading are suited in any degree to advance this work;—O come forward liberally in their support! If you value true Christianity; if you value the doctrines and services of our beloved Church, prove the genuine sincerity of your feelings and views by this work of charity and labour of love.

Finally, brethren, daily let us pray, that God's kingdom may come; and whilst we so pray, let us take this and every opportunity, let us adopt this and every other means placed in our power, of bringing our prayer to pass. Then may we justly feel assured, that the blessing of God Almighty will rest on our prayers and on our endeavours, for the sake of Jesus Christ our blessed Lord and Saviour.

D. I. E.



## MISCELLANEOUS.

### THEOLOGICAL STUDIES.—No. XXI.

#### BISHOP MALTBY'S LIST.\*

Dugald Stewart's *Philosophy of the Active and Moral Powers of Man*, Book III.

Dr. Leland on the Necessity and Advantage of Revealed Religion.

Dr. Jenkin on the Reasonableness and Certainty of Revelation.

Bishop Marsh's Sermon on the Authenticity of the Pentateuch.

Locke's Reasonableness of Christianity.

Paley's Evidences.

Butler's Analogy.

Horne's Introduction to Biblical and Theological Knowledge.

After this preparation, a student may proceed to study the Greek Testament, in the edition of

Mr. Valpy, or

Dr. Bloomfield.

As a Preliminary, however, he might read

Dr. Campbell's Dissertations, prefixed to his Translation of the Gospels.

The Greek Testament should be read with

Parkhurst's *Lexicon*, by Rose, or Robinson's, from Professor Wahl, published in the United States, or, which is most complete,

Schleusner's.

Dr. Clarke's Paraphrase on the Gospels, and

Pyle's on the Epistles, should be read after each chapter has been diligently gone over in Greek, with such critical notices as

Wolf's *Sacræ Philologicæ*, and

Koecher's Supplement to it, will furnish.

Hammond's Annotations in Latin, by Le Clerc, (of which more by and by,) furnish a most valuable commentary.

Valckenaer's Scholia on the New Testament should be read with each book to which they relate, as throwing light upon the Hellenistic usages.

To those who wish to penetrate beyond the surface in these matters, I recommend

Sturzii de Dial. Macedon. et Alexandrina,

Fischeri Prolusiones, and

Valckenaer's Diatribe de Aristobulo Judeo.

While the critical reading of the Greek Testament is going on during one part of

the day, the student may be gaining a general knowledge of the evidence and contents of the Old Testament in another part of the day, by reading

Stillingfleet's *Origines Sacræ*;

Graves on the Pentateuch;

Then the Old Testament in English, (observe I neither proscribe nor prescribe the Hebrew nor the Septuagint,) quite through, with

Gray's Key, or

Jenkin's Introduction;

and some good practical Comments, as

Dodd's, or

D'Oyley's and Mant's.

During this time, he may have acquired some knowledge of Hebrew; either while he is reading the English Bible, or after he has finished it he may study

Clerici et Hammondi Annotationes in Vet. et Nov. Test.

Burnet on the Articles, and

Hey's Lectures, should be read.

And after mastering the four Gospels and Acts, the Epistles should be carefully studied. Previous to which,

Paley's *Horæ Paulinæ*, and

Dr. Taylor's Key, prefixed to his Commentary on the Romans, should be read; and his Commentary, as well as Lectures, may occasionally be consulted.

Elsley's and

Slade's Annotations on the Gospels and Epistles, supply an excellent compendium of sacred criticism.

Nor should we overlook

Marsh's *Michaelis*, Vol. I.

Jahu's History of the Hebrew Commonwealth, with

Milman's History of the Jews, the two last vols.

Besides,

Mosheim; partly his Work "*De Rebus Christianarum ante Constantinum*."

Waddington's History of the Church is

strongly recommended; nor should

Jortin's remarks on Ecclesiastical History be forgotten, as singularly combining instruction with entertainment.

On Practical Duties,

Burnet's Pastoral Care.

Wilson's Parochialia.

\* See Vol. XIII. p. 373.

## HYMN FOR CHRISTMAS DAY.

PRAISE to God in Heaven most high!

Peace on earth, and charity!

Angels! lo, your Lord is here!

Men! behold your Saviour near!

Joy! to us is born a Child!

Joy! to us a Son is given!

Love with Truth is reconcil'd,

And earth at peace with heaven.

God with us! He comes not now,

Frowning death from Horeb's brow;

Cloud, and smoke, and lightning blaze

Veil not now th' adorer's gaze.

God with us! the wondrous guest

Sleeps below, a human child,

Cradled on the virgin breast

In sinless beauty mild.

Lord! to whom all hearts are known!

Lord! who mad'st our griefs thine own!

Teach us, from this holy day,

In thine infant steps to stray.

Childhood's humble faith bestow,

Guileless thought, and bliss serene;

Love, that joys 'mid bitterest wo

To be where Thou hast been.

"Praise to God, in heaven most high,"

Angels sing, let earth reply!

Praise the everlasting Name,

God who gave, and God who came!

Sire of Love! Incarnate Son!

Holy Comforter divine!

Undivided Three in One!

All glory, Lord! be thine!

H. T.

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ON THE WITHDRAWAL OF THE GOVERNMENT GRANT TO  
S. P. G.

MR. EDITOR, — It is then but too true, that the Government of the country have determined to withdraw the usual annual grant of 15,000*l.* hitherto paid to the Society for propagating the Gospel, for the support of the Christian religion in North America. Impossible as such a step might naturally have appeared, it is now placed beyond a doubt. They have officially made known their resolution to the Parent Society in London, that the grant will be reduced from 15,000*l.* to 8,000*l.*, and then to 4,000*l.*; so that, in the year 1834, it will entirely cease. The fact, then, stands thus: — A Ministry, composed of persons calling themselves Christians, and professing to be members of the Established Church, who have been, and still are, encouraging and pressing on emigration by every possible means, as one of the greatest and best remedies for the distresses of the country, have resolved on a measure which threatens effectually to paralyze the labours of the only institution

to which the emigrants can look with any hope for the supply of places of worship and of Christian ministers. And what reason is given for this unchristianizing measure? The only reason that can be assigned must be, that they dare not resist the outcry raised by the adversaries of Christianity, and supported by the opponents and enemies of the Church. For to pretend that the trifling saving of 15,000*l.* per annum is necessary for the carrying on the affairs of the nation, is too barefaced an absurdity to be entertained for a moment. It is really grievous to see men thus driven from the manly defence of their own principles by bare expediency. Verily this augurs but badly for the Church in her approaching struggle.

But let us consider the consequences of the measure. What is to become of the respectable Clergymen, who, on the faith of this Government grant, have been induced to leave their native country and home, and to brave the trials, and difficulties, and deprivations which they must encounter in the newly-settled lands? As the Society is to lose half its power of doing good, they are to be deprived of half their stipends. From an only comfortable and necessary subsistence, they are suddenly to be reduced almost to penury. I cannot do better than quote the words of one of the Society's Missionaries, as given in the last Report. "We hear," says he, "with pain of the straitened state of the Society's funds, and of the probability of a diminished application of them to these Colonies." "This," he adds, "would be destructive to some Missions altogether, to say nothing of the hardship to the Missionary who has entered the Society's service, and established himself in life, in the confidence that his present provision would be permanent."—P. 55.

And what is to become of the emigrants already settled there, and the thousands who are every year flocking thither from this land of spiritual abundance? They must, in a great measure, be left in a state of religious destitution. Almost every page of the Reports describes the harvest as in all parts plenteous, but complains that the labourers are every where few. The cry of almost every Missionary is, "Come over and help us." But still, though the Society has dipped most deeply into its capital, it has been unable, *even in times past*, in any measure efficiently to comply with these demands. It has indeed upwards of one hundred and forty Missionaries engaged in these Colonies, besides about one hundred Catechists. "But," we may well say, "what are they among so many?" And what will they be as the multitudes of settlers annually multiply? And let it not be supposed or pretended that these persons will provide for their own religious necessities; for we must recollect they come from a country where few of them, if any, have ever been compelled to contribute anything towards their own religious instruction; and it is idle to suppose that, amidst the numerous and all-engrossing calls upon their little capital, or on the produce of their labour, they will be well disposed to subscribe largely, or indeed in any measure, towards a provision for a place of worship or a minister. The natural consequence will too generally be, what it has even already too often been, that they will live "without God in the world." A fact which is recorded in the Report for 1831, places this view of my subject in so striking a light, that I am tempted to

transcribe it. "During my stay at Gay's River," writes one of the Missionaries, "an affecting and interesting occurrence took place. A person living on the banks of the Shubenacachi, hearing that an episcopal Clergyman was in the neighbourhood, called on me to request that I would go and baptize his three children. To my great astonishment, this person proved to be a native of my own parish, Stonehouse, in Gloucestershire, and one who had occupied the neighbouring pew in our parish church. About eleven years ago he left his house, unknown to his parents, and after living some time in the sister province, he settled near Fort Ellis, on the banks of the Shubenacachi. There I found an old acquaintance *gradually acquiring the barbarous habits of a new and retired settlement*. He who had long heard the prayers of our Church twice on the Sunday, assured me he had not publicly joined in them for the last two years. He whose ears had been often saluted by the deep-toned knell and the joyous peal, had not heard "the sound of the Church-going bell" for the last six years. I baptized his three children; and most sincerely do I trust that my visit to him will have the happy tendency of quickening *the almost extinguished sparks of religion*, and of keeping him steady in the Church into which he was initiated by Baptism, and in the principles of which he was most carefully educated." (P. 84.) I must add one more fact, which is, if possible, even more valuable. It was related, I think, by a Clergyman at a meeting of the Society held at Bath. It was to this effect:—One of the emigrants from Frome, after he had been some time abroad, wrote home to his friends, expressing his satisfaction at the improvement of his condition, and his general prosperity; but one thing he most deeply lamented: it was, that he had no place of worship whatever, to which he could ever resort, as in his own country. This was a source of most serious uneasiness to his mind. Some time afterwards his friends heard from him again, and found that he was still equally prosperous, and now the cause of his trouble was removed. To his great joy, a place of worship was being built in his neighbourhood; that building was a Church, owing its origin to this Society; yet, when that man left home, he was a Dissenter. Now certainly these, as they stand here, are only single cases, but they are not so in reality; innumerable instances to the same effect might no doubt be brought forward to shew the usefulness of this Society, and how seriously its aid is needed by the emigrants.

What then, under these circumstances, is to be done? what course ought the friends of the Society to pursue? As the Government has already refused to listen to the urgent remonstrance of the Parent Society, it is of course vain to offer to them any farther appeal. But may not an appeal be made to those who will listen? may we not hope that the members of the Church of England will be ready to come forward, to prevent their fellow subjects and fellow Christians from being left utterly destitute? We trust that such a course will be followed, and that the result will be favourable to the cause. If we cannot make up the whole deficiency, exceeding as it does the half of the Society's present income, at least we may do something towards it.

And here I cannot but rejoice, that the Governors of this Institution have shewn in their circular letter a disposition to make the labours

and claims of the Society generally better known. It is with pleasure I learn, that they have determined to adopt the printing of portions of their Annual Report for general circulation. I doubt not but this, if well done, will have a very good effect. I own I never could understand why all, except those who could afford to subscribe their guinea a year, should be precluded from all knowledge of the Society's proceedings, nor why all the information furnished to the public should be confined to a ponderous volume, which—interesting though it undoubtedly is—few have the time, and still fewer the inclination, to peruse. It surely is but natural and just, that all persons contributing to its funds should wish to know whither their money goes, and what good it may be effecting. I do then most heartily rejoice, that it has been determined to circulate, I hope periodically, at different times in the year—say at the quarterly meetings of the District Committees—extracts and notices from their Reports. But here I must venture to suggest one or two remarks on the character of these little works. If they hope this plan to succeed, the Reports must be written in a *plain*, and *interesting*, and *popular* manner. If they are to be useful, they must be accommodated to the capacities of all classes, and must be suited to attract attention, and readily to convey instruction. It will not be sufficient merely to take a general statement from the large Report; but they must be presented in a pleasing style, and couched in simple language. Of course, as many interesting details from the Missionaries' Returns as possible should be introduced. Moreover I should suggest, that the Reports be supplied, if possible, with prints. I am sure we all, however highly civilized we may be, feel the value of pictorial representations. How often does it happen that a very inferior drawing or wood-cut will give us a better and more lasting impression, than the very best verbal or written description! But, surely, when we consider the success of the "Saturday Magazine," and the other productions of the General Education Committee, we can require no other proof of the value of prints.

But, in addition to this plan, might it not be useful, I would ask, to have recourse to one or two other arrangements for the purpose of attracting attention to the Society? For instance;—

1. There is no general account whatever of the Society's origin and progress, of its past and present proceedings, which one can put into the hands of any person who asks for information on the subject. The only thing of the kind that I know of, is contained in an Appendix to the printed Sermon of one of the ablest and most eloquent advocates which the Society ever had, I mean Dr. Croly. But that cannot be procured under 2s., and, after all, is not exactly what we want. What I conceive to be required is, a concise, plain, and popular statement, suited to all readers, of the first beginning and object of the Society, its gradual progress through 130 years, with its present plans and proceedings, and its peculiar claims and wants. I cannot doubt the effect which it would have had, if the Clergy could have distributed such statements *before* they preached in obedience to the King's Letter in 1830.\*

\* I cannot but observe, that the Society for Promoting Christian Knowledge requires something of the same kind. This, however, in that case, is not perhaps so necessary,

2. I proceed to recommend, that accounts be published of such countries, places, and persons, as are, or have been, connected with the Society's labours. I would have simple, but lively, sketches of the discovery and history of the different parts of North America; of the origin and condition of the Episcopal Church in the United States; of British India, and of its chief cities and towns; of Bishop's College; of Codrington College: with lives of Swartz, Buchanan, Bishops Middleton, Heber, &c.; and of other Missionaries, &c. &c. All these are so connected with this Society's labours, that they would naturally, and with the utmost propriety, lead to an advancement of its claims. And I may mention, that I know a large and populous parish, where there are as many, I think, as 90 subscribers to another Society, whose contributions would mostly have flowed into the coffers of this Society, had the Incumbent, who is himself most zealous in its support, had it in his power to supply his parishioners with such little accounts of its proceedings as I have been recommending.\*

3. The last plan I venture to recommend, is a more regular advocacy of the Society from the pulpit. Other institutions have, of course, at least, an equal claim with this to the services of a King's Letter. It can, therefore, only hope for that aid in its proper turn. But has it not a just right to have its works set forth much oftener in the common course of things, than is generally the case at present. In most dioceses or counties, indeed, there is now commonly an annual meeting and sermon, on which occasions considerable sums are collected. But might there not be also, in all cities and principal towns, an annual sermon in all the churches on the same Sunday, as there is at Brighton?† And even in villages, might not a custom be adopted similar to that which prevails in the Wolverhampton District Committee of S. P. C. K., according to which a sermon is appointed to be preached each year in a certain number of the parishes in the district? This would keep up an interest in its behalf, and yet not be of too frequent occurrence. If such plans were adopted, in addition to those already considered, I am sure that the Society's difficulties would be much relieved.‡

Such, then, are the methods I would propose for the preservation of the S. P. G. and the Church in North America. I merely lay them before your readers for their consideration. If they meet their approbation, I hope they will have their support. Something, it is clear, must be done, and done quickly, if the labours of the Institution are to be continued. At all events, I trust that success will attend whatever plans may be deemed best to be adopted in favour of a Society which I cannot but regard as a genuine offspring of the Church to which I am proud to belong.—I am, Sir, yours, faithfully, D. I. E.

since we all see its purpose and its usefulness exemplified before us. We enter a cottage and observe the Society's Bible being read; we visit a school, and remark every book perhaps coming from its lists. Though even here a short history of its proceedings would be acceptable.

\* Let it not be said that these things would entail too much on the parent Society's officers. I am sure there are numbers of the Society's friends who would lend their aid willingly to the work, if such were only desired.

† At Brighton, I think, this year, no less than 1207. was thus collected.

‡ See the Sermon in this number, page 727.



## GLORIA PATRI, PARAPHRASED BY DR. F. ANDREWES.

Let all good Christians, with one hart togeather

Sing zealouslie,

By whom the world of nothing was begun,

Yet finished in six dayes;

Who did redeeme us from that dangerous coast

Of hell and death;

Whose grace doth sanctifie the world from sinning,

And makes it pure,

On this God, three and one, still let us call,

Whoe our defence

Præserve his people, that on him depend;

His name then praysed

GLORYE BE TO THE FATHER,

AND TO THE SONNE,

AND TO THE HOLY GHOST,

AS 'T WAS IN THE BEGINNING,

IS NOW, AND EVER SHALL

BE WORLD WITHOUT END.

AMEN.

From the Harleian MSS. Vol. 4955. p. 57. b.

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 ORGANO-HISTORICA;

*Or the History of Cathedral and Parochial Organs.*

NO. VIII.—THE ORGAN AT ST. JOHN'S CHURCH, HACKNEY.

THE instrument which we are now about to describe was built by a German of the name of *Schnetzler*,\* who settled in this country about the middle of the last century, and built many very superior instruments, of all sizes. The organ which first brought him into notice was that which he built for the church at Lynn Regis, Norfolk, in 1754. In this instrument he introduced two stops, not hitherto used by English organ builders, i. e. the *bourdon*, or double open diapason in the great organ, and the *dulciana*, in the choir, both made of metal and open pipes.

The organ of which we are now speaking was built for the *old* church at Hackney, where it originally stood; but, after the erection of the new church, it was removed thither, and underwent an extensive repair by the late Mr. England, in 1796. The compass of the instrument was then extended, by making it long octave; and another open diapason was added to the great organ, with the addition of a *tierce*; and also new sound boards to the great and choir organ, and an entire remodelling of the whole instrument, with a new case of mahogany. This repair, which was executed in an excellent and workmanlike manner, placed the instrument on a level with the best then in London. When the church was beautified in 1828, it underwent another extensive repair and improvement; at which time it was found much out of condition, owing, as was supposed, to the severe deafness of the organist, by which the defective state of the instrument eluded his observation.

Upon the election of a new organist, Mr. Gray undertook the necessary repairs, which consisted of the addition of a set of double open

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\* *Schnetzler* appears to have been the first person who introduced the *dulciana* stop into the English organs. *Green* and *Avery* have both used them in their organs, and, at the present time, scarcely an organ is built without one. Mr. Bishop has improved upon them, and, in several instruments, has introduced two *dulcianans* on the same *clavier*, one an octave below the other, and called *double dulciana*. The first one was introduced into an organ built for a new church in Acre Lane, Clapham, about five years since.



## ON THE BURIAL OF A SUICIDE.—No. II.

MR. EDITOR,—IN offering the few plain remarks which appeared in your October number, upon the line of conduct which a minister may conscientiously pursue, in acting under the Coroner's warrant for the burial of a suicide, it was not my intention to originate, and it is my determination not to continue, a correspondence on the subject. I am led, however, by the signature affixed to a communication in the last number of the "CHRISTIAN REMEMBRANCER," as well by other internal marks in the composition, to conjecture that E. H. stands for Earl Horsley, and that my antagonist is the individual clergyman whose refusal to bury the unfortunate man who died by his own hand in that parish, gave rise to the pamphlet which called forth my observations. Under this impression, whether correct or otherwise, I feel bound to aver my conviction of the conscientiousness of his motives, as I have expressed an equally decided conviction of his want of judgment; and I am moreover ready to convey to him the result of that reconsideration of the apostolical precept in Rom. xiii. 2., which he has requested me to take. Now, on reading the passage attentively with the context, I am only surprised to find that any person, who has considered it at all, can connect it any way whatever with *spiritual government*. The apostle is speaking wholly and solely of *civil powers*, and requires subjection to them "not only for wrath, but also for conscience sake." With respect to the different acts of subjection, he particularizes *tribute, custom, fear, and honour*; and the *sword*, of which he speaks, is the *sword of justice*, not of the *Spirit*, "which is the word of God." (Eph. vi. 16.)

Possibly, however, E. H. may mean that, although our civil governors may claim obedience in civil matters, they cannot in spiritual concerns; and thus I rather incline to understand him, though he has certainly expressed himself very obscurely. Still the question remains precisely where it was; for the Coroner is a civil officer, and his warrant a civil document. Did the burial of a suicide, in accordance with that warrant, compromise a matter of faith, or involve a point essential to salvation, the case would be widely different; and the examples which E. H. has induced would have some weight. At present, however, they are altogether anomalous and out of place; and it is scarcely credible that they can be seriously thought to bear upon the question. Although Daniel resisted "a writing and decree," which would have made him an idolater, he is no where said to have opposed himself to those laws and institutions, which were not opposed to the law of his God; and surely E. H. will never argue that a charitable *hope* of the salvation of a fellow-creature, is opposed to God's law, which expressly tells us "to judge *nothing* before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsel of the heart." (1 Cor. iv. 5.) St. Peter's declaration that he and his fellow Apostles were bound "to obey God rather than man," does not imply that we may not obey both human laws and divine, when the former can be obeyed without infringing the latter; and although the primitive Christians did not make shipwreck of their faith by offering sacrifice and swearing by Cæsar; they did not,

by refusing to do so, "violate the laws of their country erected by proper authorities;" nor is E. H. a fair controversialist in placing my words within inverted commas, as if they warranted such an inference. Such a law could not have been enacted by proper authority, as it would have set aside the *higher* authority of God; but in fact there was no law at all to that effect, unless the persecuting dictum of a heathen tyrant can be called a law. Be this as it may, those same Christians who would not *swear by Cæsar*, felt themselves bound to "render unto Cæsar the things that were Cæsar's;" and to submit to the civil authority of their rulers in all things which did not compromise their eternal interests.

I know not whether E. H. is contented to abide by the view which I have taken of those clauses of the burial service, to which objections have been raised, since he has not disputed them. If they are correct, the service may be read without any tax upon the conscience; and when it is considered that the survivors, not the deceased, are regarded throughout, few would feel disposed to deny them the benefit of its consolations, tempered as they must be with an awful degree of warning, suggested by an occasion of peculiar import. E. H. exults in my admission that "the *letter* of the law is with him;" but he passes over the fact that the spirit of the law, *i. e.* the Rubric, interpreted by the 68th Canon, is decided by the most eminent legal authorities to be against him. I regret as much as E. H. that Acts of Parliament can now be passed by Papists and Socinians; nor am I blind to the danger which is likely to result to the Church from such legislators: but the law of the land must nevertheless be obeyed by every good Christian, so long as it is not repugnant to the law of God. The point at issue, therefore, is simply this:—The law of the land requires a Clergyman to bury a suicide, when the verdict is *insanity*:—the law of God forbids harsh judgments of a fellow-creature, enjoins the exercise of Christian charity in putting the best construction upon his conduct, and enforces submission to the civil magistrate. Can, therefore, a Christian minister venture to act upon his private judgment in opposition to that of twelve men, who declare their belief on oath in a suicide's insanity; and, taking the uncharitable side of the question, refuse him Christian burial in the face of the law, for the violation of which he can only set up his conscientious scruple? Suppose that God has not "taken to himself the soul of a dear brother;" suppose that he does not "rest in him," but has left "the miseries of this sinful world for others far more miserable:" shall I, therefore, assume the prerogative of the Almighty, and prejudice a soul to hell "for whom Christ died?" God forbid. By the verdict of the jury, the deceased is no suicide in the eye of the law: whether he is so in the eyes of God, it is not for man to say; let it, therefore, be left to him who always judgeth right.

I would not, however, be understood to censure the conduct of a brother minister. "To his own Master he standeth or falleth." I differ from him in opinion; and still think a Clergyman's resistance to a Coroner's warrant an offence against the laws, which is "justly amenable to the penalties" attached to such offence. Admiring the motives which led to the defiance of these penalties from a sense

of duty, I trust that he will still "feel obliged to me for requesting him to reconsider" the subject; and in the hope that the cause of Christian charity will have lost nothing by this brief discussion, I withdraw from the field.

T. W.

### HYMNS FOR THE CHURCH.

MR. EDITOR,—Having for some time past been at a loss what *Psalms* to appoint in my Church on particular occasions, I have been induced to make a small Selection of *Hymns* for that purpose; and, after no little trouble in procuring the best copies, I have adopted the following, which are placed upon cards, and distributed through my Church, to the great satisfaction of my parishioners. Should you think the Selection worthy of the notice of your Clerical readers, who may, perchance, be like circumstanced with myself, its insertion would oblige,

Your very constant reader, H.

#### MORNING HYMN. L. M.

AWAKE, my soul, and with the sun  
Thy daily stage of duty run;  
Shake off dull sloth, and early rise  
To pay thy morning sacrifice.

Redeem thy mispent moments past,  
And live this day as if thy last;  
Thy talents to improve take care,  
For the great day thyself prepare.

Glory to God who safe has kept,  
And has refresh'd me while I slept;  
Grant, Lord, when I from death shall wake,  
I may of endless life partake!

Praise God, from whom all blessings flow!

Praise Him all creatures here below!

Praise Him above, ye Heavenly Host!

Praise Father, Son, and Holy Ghost! *Bp. Ken.*

#### ADVENT HYMN. P. M.

Lo! He comes, in clouds descending,

Once for favour'd sinners slain;

Thousand thousand saints attending,

Swell the triumph of his train:

Hallelujah! Hallelujah!

Hallelujah! Hallelujah!—*Amen.*

*Hymns for the Church.*

Every eye shall now behold Him  
 Robed in dreadful majesty ;  
 They who set at nought and sold Him,  
 Pierced and nail'd Him to the tree :  
                                           Hallelujah ! &c.

Now Salvation, long expected,  
 See in solemn pomp appear !  
 All His saints, by man rejected,  
 Rise to meet Him in the air :  
                                           Hallelujah ! &c.

Yea, Amen ! let all adore Thee,  
 High on Thine eternal throne ;  
 Saviour, take the Power and Glory,  
 Take the Kingdom for Thine own :  
                                           Hallelujah ! &c.     *Anon.*

## ADVENT HYMN.     P. M.

GREAT God ! what do I see and hear !  
 The end of things created !  
 The Judge of mankind doth appear  
 On clouds of glory seated !  
 The trumpet sounds ! the graves restore  
 The dead, which they contain'd before !  
       Prepare, my soul ! to meet Him.

The dead in Christ shall first arise,  
 At the last trumpet's sounding,  
 Caught up to meet Him in the skies,  
 With joy their Lord surrounding :  
 No gloomy fears their souls dismay ;  
 His presence sheds eternal day  
       On those prepared to meet Him.

But sinners, fill'd with guilty fears,  
 Behold his wrath prevailing ;  
 For they shall rise, and find their tears  
 And sighs are unavailing :  
 The day of grace is past and gone :  
 Trembling they stand before the throne,  
       All unprepared to meet Him.

Great God ! what do I see and hear !  
 The end of things created !  
 The Judge of mankind doth appear  
 On clouds of glory seated !  
 Beneath His cross I view the day  
 When heaven and earth shall pass away,  
       And thus prepare to meet Him.     *Luther.*



CHRISTMAS DAY. P. M.

HARK! the herald angels sing,  
Glory to the new-born King!  
Peace on earth and mercy mild,  
God to man is reconciled!

Joyful, all ye nations, rise,  
Join the triumph of the skies;  
With the angelic host proclaim,  
Christ is born in Bethlehem!

Veil'd in flesh the Godhead see!  
Hail! incarnate Deity!  
Pleas'd as man with man to dwell,  
Jesus, our Immanuel!

Hail the heaven-born Prince of Peace!  
Hail the Sun of righteousness!  
Light and life to all He brings,  
Ris'n with healing on his wings!

*Anon.*

CHRISTMAS DAY. C. M.

HIGH let us swell our tuneful notes,  
And join th' angelic throng;  
For angels no such love have known,  
To wake their grateful song.

Good-will to sinful man is shewn,  
And peace on earth is giv'n;  
Lo! the incarnate Saviour comes,  
With joyful news from heav'n.

Justice and grace with sweet accord,  
His rising beams adorn;  
Let heaven and earth in concert join,  
The promis'd Child is born.

When shall we reach those blissful realms,  
Where Christ exalted reigns;  
And learn of the celestial choir,  
Their own immortal strains?

*Anon.*

OLD YEAR. C. M.

As o'er the past my mem'ry strays,  
Why heaves the secret sigh?  
'Tis that I mourn departed days,  
Still unprepar'd to die.

The world, and worldly things beloved,  
 My anxious thoughts employed ;  
 While time unhallowed, unimproved,  
 Presents a fearful void.

Yet, holy Father ! wild despair  
 Chase from this labouring breast ;  
 Thy grace it is which prompts the prayer ;  
 That grace can do the rest.

My life's best remnant all be thine ;  
 And when thy sure decree  
 Bids me this fleeting breath resign—  
 O speed my soul to thee !

*Bp. Middleton.*

#### NEW YEAR. L. M.

THE God of Glory walks his round,  
 From day to day, from year to year,  
 And warns us each with awful sound,  
 " No longer stand ye idle here !

" Ye whose young cheeks are rosy bright,  
 Whose hands are strong, whose hearts are clear,  
 Waste not of hope the morning light !  
 Ah fools ! why stand ye idle here ?

" And ye, whose locks of scanty grey  
 Foretell your latest travail near,  
 How swiftly fades your worthless day !  
 And stand ye yet so idle here ?"

Oh Thou, by all Thy works ador'd,  
 To whom the sinner's soul is dear,  
 Recall us to Thy vineyard, Lord !

And grant us grace to please Thee here. *Bp. Heber.*

#### EPIPHANY. L. M.

WHEN marshall'd on the nightly plain,  
 The glitt'ring host bestud the sky ;  
 One star alone, of all the train,  
 Can fix the sinner's wand'ring eye.

Hark ! hark ! to God the chorus breaks,  
 From every host, from every gem ;  
 But one alone the Saviour speaks,  
 It is the star of Bethlehem.

It is my guide, my light, my all,  
 It bids my dark forebodings cease ;  
 And through the storm and danger's thrall,  
 It leads me to the port of peace.

When safely moor'd — my perils o'er,  
I'll sing, first in night's diadem,  
For ever, and for evermore,  
The star! the star of Bethlehem!

*H. K. White.*

**GOOD FRIDAY. L. M.**

HE dies, the Man of Sorrow dies!  
Lo! Salem's daughters weep around,  
A solemn darkness veils the skies,  
And sudden trembling shakes the ground.

Trace, sons of men, in sad review,  
His grief, who bow'd beneath your load;  
Who freely gave His life for you,  
Pour'd forth in streams of precious blood.

Yet wipe away your tears, and tell,  
How high your great Deliv'rer reigns;  
Sing how he spoil'd the hosts of hell,  
And led his captive, Death, in chains.

Sing, "live for ever," wondrous King,  
Born to redeem, and strong to save,  
Thine arm has torn from death its sting,  
And snatch'd the vict'ry from the grave.

*Dr. Watts.*

**GOOD FRIDAY. P. M.**

HARK! The voice of love and mercy  
Sounds aloud from Calvary!  
See! It rends the rocks asunder,  
Shakes the earth, and veils the sky!  
"It is finish'd!"

Hear the dying SAVIOUR cry.

Finish'd, all the types and shadows

Of the ceremonial law;

Finish'd now is man's redemption;

Death and hell no more shall awe.

"It is finish'd!"

Saints from hence your comfort draw.

Tune your harps anew, ye seraphs!

Join to sing the glorious theme;

All on earth, and all in heav'n,

Join to praise IMMANUEL'S name!

Hallelujah!

Join to praise IMMANUEL'S name.

*Amos.*

## EASTER DAY. P. M.

JESUS CHRIST is risen to day, Hallelujah.  
 Our triumphant holiday ;  
 Who so lately on the Cross,  
 Suffer'd to redeem our loss.

Hymns of praises let us sing, Hallelujah.  
 Unto CHRIST our heav'nly King ;  
 Who endur'd the Cross and Grave,  
 Sinners to redeem and save.

But the pains which He endur'd, Hallelujah.  
 Our salvation have procur'd ;  
 Now he reigns eternal King,  
 Where the angels ever sing,

Anon.

## EASTER DAY. P. M.

Songs of praise the angels sang,  
 Heav'n with hallelujahs rang,  
 When Jehovah's work begun,  
 When he spake and it was done.

Songs of praise awoke the morn,  
 When the Prince of Peace was born ;  
 Songs of praise arose when He  
 Captive led captivity.

Saints below, with heart and voice,  
 Still in songs of praise rejoice,  
 Learning here, through faith and love,  
 Songs of praise to sing above.

Borne upon their latest breath,  
 Songs of praise shall conquer death ;  
 Then, amidst eternal joy,  
 Songs of praise their pow'rs employ.

Anon.

## WHITSUNDAY. C. M.

SPIRIT of Truth ! on this Thy day  
 To Thee for help we cry,  
 To guide us through the dreary way  
 Of dark mortality.

We ask not, Lord ! Thy cloven flame,  
 Or tongues of various tone ;  
 But long Thy praises to proclaim  
 With fervour in our own.

No heavenly harpings soothe our ear,  
 No mystic dreams we share ;  
 Yet hope to feel Thy comfort near,  
 And bless Thee in our prayer.

When tongues shall cease, and power decay,  
 And knowledge vain shall prove,  
 Do Thou Thy trembling servants stay  
 With Faith, with Hope, with Love !

*Bp. Heber.*

### TRINITY. L. M.

FATHER of heaven ! whose love profound  
 A ransom for our souls hath found,  
 Before Thy throne we sinners bend ;  
 To us Thy pard'ning love extend.

Almighty Son ! Incarnate Word !  
 Our Prophet, Priest, Redeemer, Lord ;  
 Before Thy throne we sinners bend ;  
 To us Thy saving grace extend.

Eternal Spirit ! by whose breath  
 The soul is raised from sin and death,  
 Before Thy throne we sinners bend ;  
 To us Thy quick'ning power extend.

Jehovah ! Father, Spirit, Son ;  
 Mysterious Godhead ! Three in One !  
 Before Thy throne we sinners bend ;  
 Grace, pardon, life, to all extend.

*Anon.*

### COMMUNION. L. M.

My God, and is Thy table spread,  
 And doth Thy cup with love o'erflow ?  
 Thither be all the faithful led,  
 And let them all Thy goodness know.

Thrice happy he who here partakes  
 That sacred stream, that heav'nly food,  
 The blest repast our Saviour makes,  
 Rich banquet of his flesh and blood.

O let Thy table honour'd be,  
 And furnish'd well with joyful guests ;  
 And may each soul salvation see  
 That here its sacred pledges tastes.

Let all approach with hearts prepared,  
 By faith and love let all attend ;  
 Nor, when we leave our Father's board,  
 The pleasure or the profit end.

*Anon.*

## EVENING HYMN. L. M.

GLORY to Thee, my God! this night,  
For all the blessings of the light;  
Keep me, oh keep me, King of kings,  
Under Thine own Almighty wings.

Forgive me, Lord, for Thy dear Son,  
The ills which I this day have done;  
That with the world, myself, and Thee,  
I, ere I sleep, at peace may be.

Oh! may my soul on Thee repose,  
And may sweet sleep mine eyelids close;  
Sleep that may me more active make  
To serve my God when I awake!

Praise God, &c.

*Ep. Ken.*

## COLLECTANEA.

THE CHURCH IN RUSSIA.—The following statistical view, derived from the most authentic sources, will be found to supply many important points of information, not furnished either by writers on Church history, or on the general history and geography of that colossal state.

The Established Church in Russia is commonly known by the name of the Orthodox Greek Church, but at the same time all other denominations are tolerated—Jews, Mohammedans, Lamaites, Brahmans, and Shamarites.

Of the Established or Orthodox Greek Church, the members may be said to amount to 31,782,000. The Emperor is the head. With respect to its constitution and independence, it has no connexion with any of the four Patriarchs of the Oriental Church. The will of the Monarch is the highest point of appeal, but the business of the Church is under the management of the *Holy Synod*, in connexion with the Minister for Ecclesiastical Affairs. To this supreme legislative court, the Consistories and Clergy, both superior and inferior, are subject.

The *Consistories* are divided into three classes. The *first* class comprehends Kief, Moscow, Novgorod, and St. Petersburg; the *second*, Kazan, Astrakhan, Tobolsk, Jaroslaw, Pskof, Reazan, Tver, Jekaterinoslaw, Mohilef, Tshernigof, Minsk, and Podolia; and the *third*, Ralugu, Smolensk, Nishegorod, Kursk, Vladimir, Vologda, Tula, Vialka, Archangel, Voronege, Irkulsk, Kostroma, Tambof, Orel, Pultowa, Volhynia, Perm, Pensa, Slobodsk, Ukraine, and Oremburg. Each of these Consistories stands under the Presidency of an Archiereiss, or one of the dignified Clergy, and forms an Eparchy.

The Clergy are divided into two classes, the secular and the regular Clergy:—1. The secular Clergy consist of the Archihierei or Eparchs, such as Metropolitans, Archbishops, and Bishops, the two former of which dignitaries are not confined to any particular Sees, but depend



simply on the will or favour of the monarch. *Some of the dignified Clergy are liberated from the charge of administering the affairs of the diocese to which they are attached, and there are others who have no eparchy in Russia, but live there as titled dignitaries.* The lower orders of the Clergy, such as Protopriests, Priests, and Deacons, also belong to the secular class.—2. The *regular* Clergy consist of Archimandrites, Priors and Prioresses, Monks, Nuns, and Anchorites. Though the cloisters are not so numerous as they once were, there are still 480 monasteries and 70 nunneries. The number of Monks exceeds 3,000, and of Nuns about 1,500.

The number of Churches in Russia amounts, in all, to 26,747, and that of the Clergy to 67,900 persons. Taking, however, into the account the additional number of individuals attached to the clergy for the service of the church, not fewer than 158,475 persons are dependent on the altar for subsistence.

These are, for the most part, paid out of the public funds, government having, since 1764, secularized the lands belonging to most of the churches and monasteries; some, however, still retain their appropriated lands.

The great proportion of the clergy who receive their education in the ecclesiastical seminaries, and at the four existing academies, are exceedingly ignorant. Few of them are versed in the higher branches of science, and there is every reason to fear that fewer still are imbued with the genuine spirit of Christianity. Vast numbers of them are barely qualified to repeat the Church service, and, were it not for the clerical habiliments, scarcely distinguishable from the lowest of the people. They are only permitted to marry once, and are prohibited from marrying widows. Their sons devote themselves to the same profession, and from them the demand for the future clergy is supplied. The archihierei are obliged to remain in a state of celibacy.

No person who is a member of the National Church is allowed, whatever may be his convictions, to leave that church and join any other communion; and all who join it from other communions must submit to become catechumens, and receive the rite of baptism according to the Greek forms.

L.

#### AMERICAN TESTIMONIES TO D'OYLY AND MANT'S FAMILY BIBLE.—

"Every family attached to the Church ought to be supplied with this Bible. Not to have it is to be ignorant of what we all ought to know, and to be losing the inestimable benefits to be derived from it. The writer of this notice has in his library Scott, Henry, and Clarke, and although each of them is sometimes very good in his observations, and each possesses peculiar merits, yet neither of them is so *generally* satisfactory as the compiled commentaries in the work referred to.—This is, to use a common expression, a good stand-by, a safe guide to the Churchman, a wise counsellor, an instructive teacher, a prudent and timely monitor. It is the only commentary which has any degree of ecclesiastical authority attached to it; the only commentary which is in the least *ex cathedra*. For beside being a publication of a venerable and extensively useful society in the Church of England, it embraces in its well-selected extracts, explanatory of Scripture,

the results of the study and experience of the most eminent writers of that Church;—writers that are of the first authority in the theological world, and of the highest literary reputation. We have presented to us the work not of one man, but of the wisest and best men of the Church; not the light of one mind only, but the concentrated rays of many of the brightest luminaries. We have here applied to the elucidation, defence, and enforcement of holy writ, the power of Horsley, the richness of Taylor, the mild eloquence of Horne, the unadorned energy and learning of Pearson, the pious meditateness of Hall, the sagacity of Paley. The “judicious Hooker,” in one age, the staunch Churchman, Daubeney, in another; the commentators, Patrick, Lowth, and Whitby, the acutest critics, the most diligent and faithful travellers in the Holy Land, the most eloquent preachers, the best devotional writers for the heart; even some of “the noble army of martyrs” to the cause of the Reformation are, in the work before us, arrayed as champions who have come up to the help of the Lord. An invaluable blessing has been conferred upon the Church in the publication of this “Family Bible.”—*Protestant Episcopalian.*

“When I left home I had not read three pages of the work, but had entertained, and sometimes expressed a light opinion of it, formed upon the statements of others. A pretty thorough examination of the numbers I possess has convinced me that I was mistaken, and I do not hesitate now to give my opinion, that it is decidedly the best family Bible with which I am acquainted. This you may make known as widely as you will, and I shall be happy if it lead any other to examine for himself who may have hitherto, like myself, trusted to others.”  
—*Extract from a recent Letter from the Rev. Mr. Robertson, one of our Missionaries in Greece, to the Rev. J. V. Van Ingen.*

## POLITICAL RETROSPECT.

**DOMESTIC.**—We have now arrived at the termination of the “*Annus haud mirabilis*,” 1833; and a question naturally arises,—What political benefits has Great Britain derived from the wisdom of our rulers during that period? We, alas! must pause for a reply; but by this very simple and natural question three others are generated:—

What have the Whigs done?

What do they intend to do?

What are they capable of doing?

To all these we have one apposite reply—**NOTHING.** Let any of our readers take a Parthian glance, or, as a worthy Irishman observed, turn his back upon himself for a few seconds, and review the labours of Lord Grey and his colleagues during the past year; let him weigh with deliberation, and without prejudice,

the multifarious pretensions of the Government, and we stake our reputation that the same verdict will be pronounced. Our only fear, indeed, is, that our sentence will be considered too lenient. For the fact is, they have done worse than nothing. The Roman orator, in speaking of a distinguished countryman, observed, “*Nihil tetigit quod non ornavit*,” we, unfortunately, have been on every occasion called upon to witness the converse of this dictum. In no one case have our rulers observed the common and every-day wisdom of avoiding an interference with that which they were unable to comprehend. The result has been destruction, East, West, North and South!! In the East our possessions and influence are in jeopardy; in the West they are annihilated; in the North

they are compromised; whilst, in the South, we are become a very by-word—" *Ainsi va l'Angleterre!* "

**SPAIN AND PORTUGAL.**—Our readers, perhaps, may not clearly have understood the grounds upon which we have shewn a disposition to advocate the respective claims of Dons Miguel and Carlos: we will now explain. In Portugal, Don Miguel is the *de jure* sovereign. The act, by which the separation of the empire of Brazil from the kingdom of Portugal was legalized, expressly stated that the dynasty of Pedro was to be confined to the New Empire; that, in fact, he, by accepting the imperial diadem of Brazil, relinquished all title, claim and authority to the *Old Kingdom*, which reposed under the genial influence of the elder branch of the house of Braganza. Now it is obvious that the descendants of Pedro could have no claim, save that derived from their illustrious progenitor. This claim he individually renounced; *ergo*, his descendants must be looked upon as aliens; *ergo*, Donna Maria da Gloria has no claim to the throne of Portugal; *ergo*, Don Miguel has.

The case of Spain, though in some respects similar, differs in a very material point,—a point which will be felt with peculiar force by Englishmen. The Salic Law excluded Isabella the Second from the throne. But King Ferdinand, in the imbecility of his last illness, repealed this law; say the revolutionists. We reply, he had no power to do so. As well might William IV. of England, introduce a similar clause into his will, and deprive His Royal Highness the Duke Cumberland of the crown of Hanover, his undoubted right. At present the crowns of England and Hanover are, it is true, united; but in Hanover the Salic Law prevails; therefore to that throne the Princess Victoria cannot succeed, though heir presumptive to the throne of England; and any man who would advise King William to attempt the repeal of a law which excludes his niece from the Hanoverian throne, is a foul traitor.

**FRANCE.**—We have little satisfactory to announce from this quarter. The King of the French is clearly a disciple of the Propagandist school, and anxiously desires that the *glorious three days*, which seated him on the throne of France, may be celebrated throughout the world. We can only say—

"Unseely lies the head that wears a crown."

**RUSSIA.**—The Emperor, without any great stretch of imagination, may be

pronounced the greatest of living monarchs. A happy and prosperous country, a flourishing exchequer, an army unrivalled, and a navy which is capable of coping with "the world in arms," are pretty clear indications of the excellency of his government, and the prosperity of his people.

**AUSTRIA.**—This country has not latterly made much noise in the political world. But, if we may draw conclusions from the general aspect of the affairs of Germany, we may safely pronounce that the conservative principles, which she so wisely maintains, are producing the most beneficial effects, both within her own territories, and those of her immediate neighbours.

**TURKEY.**—A doom appears about to fall on this country: her false religion may be the remote cause, but, undoubtedly, the followers of Mohammed, both here and elsewhere, do not at present enjoy an enviable position.

**EGYPT.**—The Viceroy is labouring hard to redeem his kingdom from the political and moral degradation into which it has long been plunged; and the statistical accounts of the resources of his empire lead us to suppose that a brighter dawn awaits that long misgoverned and unhappy country.

**IRELAND.**—This component part of the United Kingdom does not appear to have gained much by the change of lord-lieutenants. Lord Anglesey did not contribute much to her happiness,—Lord Wellesley does not appear disposed or capable of contributing more.

**THE COLONIES.**—The accounts from the West Indies are replete with instances of the utter inefficacy of the boasted bill for the abolition of slavery. The conduct of the governors in the Crown Colonies is most reprehensible, and cannot fail to hasten a catastrophe which every man of common sense has foreseen must result from the precipitate and unadvised plans of an unqualified administration.

— *only give aid*  
Here ends our labour for 1833; during which we in vain look for any redeeming act of the Whigs, and have only to express a fervent wish that, before the arrival of the last month of 1834, we shall have to congratulate our readers on the succession of different men, and the prevalence of different measures; being fully satisfied that, unless both these events occur, the glory of our country, and the stability of our Church, will have "departed" from us.

## CALENDARIUM ECCLESIASTICUM.

DECEMBER, 1833.

LESSONS, &c.	SUBJECT.	AUTHORS to be CONSULTED.
<b>ADVENT SUNDAY.</b>		
<i>Morning</i> .—Isaiah i. . . . .	Inconsideration . . . . .	H. Grove. II. 308, &c. C. Benson. 23.
Acts ii. . . . .	Baptism . . . . .	Dr. Matt. Hole. II. Cate. 679. Dr. R. Altham. II. 268.
Collect. . . . .	Prayer for Conversion from Sin . . . . .	Dr. R. Bundy. III. 249. J. Logan. II. 144.
Epistle, Rom. xiii. 8—14.	Exhortation to Vigilance . . . . .	Theoph. St. John. Pastoralia. Ser. I.
Gospel, Matt. xxi. 1—13.	Advent of Christ . . . . .	Bp. Dehon. I. 235. 242. Christian Remembrancer, VI. I. XI. 681. XII. 700.
Appropriate singing Psalms {	CXVIII. 19, 20, 22, c.m. <i>Abingdon.</i> <i>Advent Hymn</i> , "Lo! he," p.m. <i>Helmaley</i>	
<i>Evening</i> .—Isaiah ii. . . . .	Stability of the Church . . . . .	Bp. Nicholson. 394. 418. J. Mede. 135.
Heb. vii. . . . .	Christ's Ability to Save . . . . .	Bp. Van Mildert. I. 411. Bp. Hopkins. 528. &c.
Appropriate singing Psalms {	LXXII. 1, 3, 4, c.m. <i>St. George's.</i> LXV. 1, 2, 3, 4. L.M. <i>Angel's Hymn.</i>	
<b>2 SUNDAY in ADVENT.</b>		
<i>Morning</i> .—Isaiah v. . . . .	God's tender Care . . . . .	Dr. N. Brady. I. 174. W. Jones, Post. Sermon. I. 64.
Acts viii. . . . .	The noble Convert . . . . .	Bp. Horne. I. 274. E. Cooper. III. 35.
Collect . . . . .	Prayer for the Profitable Reading of the Scriptures . . . . .	Bp. Dehon. I. 81. J. Hall. I. 325.
Epistle, Rom. xv. 4—13.	Excellency of Christian Religion . . . . .	Dr. R. Altham. I. 261. Bp. Moore. II. 291.
Gospel, Luke xxi. 25—33.	Advent of Christ . . . . .	Dr. Moss. VI. 325. Pastoralia. Ser. II. Dr. M. Hole. IV. Lit. p. 1. 26
Appropriate singing Psalms {	100th Psalm, L.M. <i>Savoy.</i> <i>Martin Luther's Hymn</i> , p.m.	
<i>Evening</i> .—Isaiah xxiv. . . . .	Advent . . . . .	W. Reading. II. 650.
James i. . . . .	God unchangeable. . . . .	Abp. Tillotson. II. 521. Dr. L. Atterbury. I. 180.
Appropriate singing Psalms {	XIX. 1, 2, 6, c.m. <i>Devizes.</i> <i>Advent Hymn</i> , "Lo! he," p.m. <i>Helmaley</i>	
<b>3 SUNDAY in ADVENT.</b>		
<i>Morning</i> .—Isaiah xxv. . . . .	Joy at the Coming of Christ . . . . .	W. Jones. P.S. I. 128. Dr. A. Littleton. 153.
Acts xv. . . . .	Contention between Paul and Bar- nabas . . . . .	Conybeare, II. 48.
Collect . . . . .	Prayer that the Labours of Ministers may be successful . . . . .	Xn. Rememb. IX. 193.
Epistle, 1 Cor. iv. 1—5.	The Pastoral Office . . . . .	Dr. R. Altham. II. 92. Dr. R. Bundy. II. 251. J. Mede. 25.
Gospel, Matt. xi. 2—10.	John the Baptist's Message in Prison to Christ . . . . .	Benson's Huls. Lec. 1820. 60. Dr. Paley. V. 264. Dr. H. Owen. 47. Bp. Atterbury. I. 35.
Appropriate singing Psalms {	XCVI. 1, 2, 3, L.M.D. <i>Denbigh.</i> <i>Advent Hymn</i> , "Lo! he," p.m. <i>Helmaley</i>	
<i>Evening</i> .—Isaiah xxvi. . . . .	Trust in God . . . . .	Dr. J. Conant. IV. 469, 463. T. Sims. 229.
1 Pet. iii. . . . .	Religion the best Security . . . . .	Dr. J. Rogers. II. 135, 149. Dr. J. Warren. II. 199, 219.
Appropriate singing Psalms {	LXIII. 1, 2, 3, L.M.D. <i>Redemption.</i> <i>Martin Luther</i> , p.m.	

LESSONS, &c.	SUBJECT.	AUTHORS to be CONSULTED.
<b>4 SUNDAY in ADVENT.</b>		
<i>Morning.</i> —Isaiah xxx. . . . .	God's Mercy . . . . .	Abp. Leighton. 550. Dr. T. Horton. I. 298.
Acts xxii. . . . .	Spread of Gospel . . . . .	Abp. Dawes. I. 236.
Collect . . . . .	Prayer for Grace and Assistance in our Christian Course . . . . .	Bp. Lavington. II. 379. on Isa. xl. 31. Bp. Beveridge. II. 257. Bp. Reynolds. 825.
Epistle, Phil. iv. 4—7.	Christian Joy . . . . .	Dr. T. Cockman. II. 419. Dr. A. B. Evans. 170.
Gospel, John i. 19—28.	History and Character of John the Baptist . . . . .	Bp. Van Mildert. II. 19. C. W. Le Bas. II. 59. 116. Dr. — Trapp.
Appropriate singing Psalms	XXXIII. 1, 2, 3, c.m. <i>New York.</i> <i>Martin Luther, P.M.</i>	
<i>Evening.</i> —Isaiah xxxii. . . . .	Christ an Hiding Place . . . . .	Bp. Lavington. II. 428. E. Cooper. V. 98. — Willison. 446.
1 John 2. . . . .	Test of Spiritual Knowledge . . . . .	Bp. Smalridge. 199. Joseph Mede. 303. Charles Wheatley. I. 196. Dr. Is. Barrow. III. 21.
Appropriate singing Psalms	LXVII. 1, 3, 4, c.m. <i>St. George's.</i> <i>Advent Hymn, "Lo! he," P.M. Helmsley</i>	
<b>CHRISTMAS DAY.</b>		
<i>Morning.</i> —Isa. ix. to ver. 8.	Messiah's Birth, Kingdom, and Dig- nity . . . . .	Dr. N. Brady. III. 117. Dr. Porah. 153. Dr. S. Clarke. V. 21. Dr. A. Littleton. 35. Dr. R. Warren. II. 139. III. 1.
Luke ii. to ver. 15 . . . . .	Glad Tidings of great Joy . . . . .	Dr. Is. Barrow. III. 347. Bp. Hackett. 30. 40. 50.
Collect . . . . .	A Prayer for Renovation . . . . .	Dr. T. Horton. I. 305. on Isa. xl. 31.
Epistle, Heb. i. 1—12. . . . .	Whole Epistle . . . . .	Dr. M. Halc. IV. Lit. p. 68. Dr. G. Stanhope. I. E. & G. 146.
Gospel, John i. 1—14 . . . . .	The Word made Flesh . . . . .	Bp. Horne. I. 120. Bp. Van Mildert. I. 359. Abp. Tillotson. I. 409. 4 Ser. Xn. Remembrancer, V. 1.
Appropriate singing Psalms	CXVIII. 18, 19, 20, c.m. <i>Doxology.</i> LXXXV. 1, 2, 3, 8, c.m. <i>Bedford.</i>	
<i>Evening.</i> —Isa. vii. ver. 10 to 17. . . . .	The Sign given to Ahaz, or the Con- ception of a Virgin . . . . .	Dr. E. Boys. 211. Dr. T. Gale. 31.
Tit. iii. ver. 4 to 9 . . . . .	Grace of God our Saviour . . . . .	Dr. G. Stanhope. IV. 186. G. Ridley. 166. 4 Ser.
Appropriate singing Psalms	XXXIV. 10, 11, 18, c.m. <i>St. David's.</i> LXXXIX. 5, 6, 7, L.M. <i>St. Pancras.</i>	
<b>1 SUNDAY after XMAS.</b>		
<i>Morning.</i> —Isaiah. xxxvii.	Sin of Blasphemy . . . . .	Dr. T. Coney. II. 389. 4 Ser.
Acts xxvi. . . . .	Agrippa and St. Paul . . . . .	Bp. Van Mildert. II. 191.
Collect . . . . .	See Christmas Day . . . . .	Bp. Hopkins. 720.
Epistle, Gal. iv. 1—17.	Fitness of Time of Christ's Coming . . . . .	Bp. Horne. III. 81. William Cleaver.
Gospel, Matt. i. 18. . . . .	The Name Jesus, or Saviour . . . . .	Edmund Law. 49. Bp. Kidder on Messiah. ch. 1 John Kettwell. 705.
Appropriate singing Psalms	XLVIII. 6, 7, 8, 9, c.m. <i>Abridge.</i> <i>Hymn for the Old Year. c.m. St. Stephen's.*</i>	
<i>Evening.</i> —Isaiah xxxviii.	Hezekiah's Sickness and Prepara- tion for Death . . . . .	T. Rennell. 491.
2 John . . . . .	Transgressing the Doctrine of Christ . . . . .	Dr. R. Lucas. III. 145. Dr. T. Horton. II. 418. 425.
Appropriate singing Psalms	XLIII. 3, 4, 5, L.M. <i>St. Pancras.</i> XXXIX. 4, 5, 6, 7, c.m. <i>Burford.</i>	

\* See p. 749.

## UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

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### TRIBUTES OF RESPECT.

A piece of plate has been presented to the Vicar of the parish of Brighton, the Rev. H. M. Wagner, by the congregation of St. Peter's Church, and others of his parishioners, as a testimony of the sense which they entertain of his munificent gift of the painted windows which now adorn that edifice, and of the esteem which they entertain for his character. The plate, which is a handsome salver, bearing Mr. Wagner's arms, beautifully engraved, was lately presented to him.

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The Rev. W. Armitstead, late Curate of Ravenstondale, and now of Cliburn, Westmoreland, has been presented by his former parishioners with a massive gold ring, and an elegant silver tea service, consisting of a tea-pot, coffee-pot, sugar-basin, and cream-jug, weighing in all nearly one hundred ounces, as a token of their respect and esteem. The tea-pot bears the following inscription:—"This tea-service was presented by the inhabitants of Ravenstondale, Westmoreland, to the Rev. William Armitstead, their highly-esteemed Pastor, as a parting memorial of sincere gratitude for his faithful and zealous labours, the unavoidable loss of which they deeply regret."

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On Tuesday, the 12th of November, a silver tea-pot and cream-jug, on which was inscribed, "The Parishioners of Darlington to the Rev. Peter Barlow," were presented to that gentleman by William Meek, Esq., solicitor, in the names of his fellow-parishioners, with a suitable address, to which the reverend gentleman returned an eloquent and feeling answer.

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It is with much pleasure that we have to announce a high testimony of respect lately shewn to the Rev. Dr. Palmer, at Chard. Having, for more than thirty years, discharged his duties as a Clergyman and Magistrate in a most exemplary manner, several of the nobility and gentry resolved upon presenting him with an elegant silver epergne and stands, and several salvers, weighing altogether 384 ounces. A public meeting was held in order to present their tribute of esteem and regard, when it was declared that "his zeal, learning, and probity, had engendered a sentiment of esteem rarely equalled towards any individual."

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**POOR CURATES.**—The several Benefactions of Mr. Stock, Mrs. Stafford, and Mrs. Joy, to Poor Curates, will be distributed at Christmas next, by the Corporation of the Sons of the Clergy. Blank petitions may be had at the Corporation House, No. 2, Bloomsbury-place, London, between the hours of eleven and three.

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**DURHAM UNIVERSITY.**—With a liberality unprecedented certainly in modern times, the Dean and Chapter have voluntarily given up property, amounting to 94,000*l.* to found the University; to the support of which, the Bishop of Durham subscribes 1,000*l.* per annum, his Lordship having made already two donations of 1,000*l.* each towards the building fund, besides giving a dwelling-house, which he purchased, for the residence of one of the professors.

The University was opened on the 4th of November, when nineteen Students were admitted. The Rev. H. Jenkyns, M.A. Fellow of Oriel College, has been appointed Greek Professor.

**Library.**—The Dean and Chapter have received fifty volumes of valuable books from R. Surtees, Esq., of Mainsforth, for the library of the University; also a copy of Stephen's *Thesaurus*, in 7 vols. folio, from the Rev. George Townsend, Prebendary of Durham; and a copy of Hoogeveen's *Lexicon Analogicum*, from the Rev. J. Tate, Canon



Residentiary of St. Paul's, and late Master of Richmond School, by the hands of the Rev. W. Peile; also Gibbon's *Decline and Fall of the Roman Empire*, and Beza's Testament, from Mrs. Andrews.

**ROMAN CATHOLIC CHAPELS.**—Would it be believed that in Great Britain there should still be ignorance so besotted as to support 497 Roman Catholic Chapels;—in England 423; in Scotland 74?

We have much gratification in mentioning another instance of Royal bounty, and in being enabled to state that his Majesty has contributed 100*l.* to the fund for building and endowing the new Church now erecting in the eastern part of Brighton.

The public papers have stated that by the statute 53 Geo. III. if the "churchwardens give the parishioners due notice that they intend to meet for the purpose of making a rate, and the parishioners refuse to come, or, being assembled, refuse to make any rate, the churchwardens may make one without their concurrence." We have examined the Act referred to, and cannot find a syllable as above stated.

The Earl of Lonsdale has ordered a suitable residence to be built for the Minister of St. James's, Whitehaven, and to be annexed to the incumbency as a parsonage house. The Noble Earl has further given directions to provide the Rev. Gentleman with a suitable dwelling until the new one is ready, also at his Lordship's cost.

John Stewart, Esq. M.P. for Lymington, has recently presented, at a cost of 150*l.* the whole of the fittings and materials for lighting the parish church with gas, and has intimated to the churchwardens, that he will also defray the expense of completing the necessary arrangement.

**MUNIFICENT CONDUCT.**—It has been stated in some of the papers, that the Duke of Newcastle is about to dispose of his property at Aldborough and Boroughbridge. The Vicar of the former borough has for some time resided in Aldborough Old Hall, at a low rent, and has expended considerable sums in the necessary repairs. As the loss would have been seriously felt by the Reverend Gentleman, if the property were sold, and he were obliged to leave his residence, he visited the Duke at Clumber, in company with a friend, with a view to obtain a lease of the premises at an equitable rent. When the Duke had heard the statement of the Reverend Gentleman, his Grace told him that he had not been unmindful of the improvements he had effected, or of the money he had expended; and that he might go home perfectly comfortable, for whatever became of the Aldborough property, he would take care that the Hall, and a small garth attached to it, should be made over to the Vicar and his successors for ever; and that, moreover, he would be at the expense of the conveyance.

The Lord Bishop of Gloucester will hold a general ordination in the Cathedral Church at Gloucester, on Sunday, December 22.

On Tuesday, October 22, the new Church just built at Corsley, near Warminster, Wilts, at an expense exceeding two thousand pounds, was opened for divine worship; on which occasion the morning service was read by the Rev. Robert Griffiths, the Rector, and an excellent and impressive sermon delivered by the Venerable Lacombe Clarke, Archdeacon of Sarum. The attendance, which consisted of all classes, from the peer to the peasant (the farmers having given their labourers a holiday after ten o'clock,) was gratifying in the extreme. The Church, which is built for the reception of between seven and eight hundred persons, and is a most beautiful and elegant structure, was crowded to overflowing. The collection, we are happy to say, exceeded the sum of a hundred and six pounds.

On Thursday, October 24, the Church of Orcheston, St. George, near Salisbury, was re-opened for the celebration of Divine worship, after having undergone a thorough repair, in consequence of which it now presents to the eye an extremely neat and elegant parish Church. After the morning service had been read by the Rev. G. P. Lowther, the Rector, a Sermon was preached by the Rev. W. Dalby, Vicar of Warminster, and Prebendary of Salisbury, in aid of the erection of a Sunday School in the parish. A collection was made at the church-door, which amounted to about 20l.

On Sunday, November 3, the beautiful parish church of Charlton Mackrell, Somerset, was re-opened for Divine service, after having been repaired and improved, both externally and internally, on a most liberal scale, at the sole expense of the Rector and Patron, the Rev. W. T. P. Brymer. On that day an interesting and appropriate sermon was preached by the Lord Bishop of Bath and Wells, in whose diocese the parish lies. The Church was attended by a full and attentive congregation. The structure, now that it has received its final embellishments, is equalled by few village churches in the kingdom. The windows are of painted glass, and the large west window, in particular, having figures of the Apostles in each of its compartments, is a splendid specimen of art. The font is richly sculptured. But, perhaps, the most striking object of attraction is the pulpit, carved out of one solid block of Bath freestone, and ornamented with the exquisite propriety which pervades the purest style of Gothic architecture. The colour of the chancel, pews, &c., is dark English oak.

The Rev. T. Williams, late Independent minister at Pembroke Dock, has left the "Dissenting interest," and entered himself at St. David's College, under the auspices of the Bishop of St. David's. He has published a declaration, and gives the following as among the many reasons for the step he has taken:—

"I believe the doctrines of the Church of England to be purely scriptural, built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone. 2. I believe it to be unjustifiable and sinful to dissent in *practice* from that vast body of that Church with which I agree in *principle*. 3. I believe that the divided state of that Church, which should be *one*, as the Father and Son are one, and which must be for ever one in heaven, is one great cause why Christianity has not prospered more than it has. 4. I believe that the Established Clergy have a better opportunity to declare 'the whole counsel of God' than Dissenting ministers."

In the University of Cambridge, at the late Examination for a Bell's Scholarship, the Bishop of Peterborough's (Dr. Marsh) son was the successful candidate, although nearly equalled by an Undergraduate of Trinity College. The Bishop, on the receipt of the award from the Vice-Chancellor, immediately wrote to the young man's tutor, informing him, in the most kind manner, that he was quite satisfied with the honour which his son had gained in obtaining the Bell's Scholarship, and, as a mark of his respect for the talents of his son's competitor, intimated that during his (the Bishop's) life, the annual stipend should be paid over to him, at the same time forwarding a cheque upon Messrs. Mortlock's for the amount already received; thus affording a fresh instance of that generosity and real magnanimity which actuate the minds of our truly patriotic and venerable Diocesans of the present day.

**CONSECRATION OF THE NEW CHAPEL AT PENSAX, WORCESTERSHIRE.**—The ceremony was performed on Wednesday, the 23d of October, by the Hon. and Right Rev. the Bishop of Hereford. It is built of stone, and in the Gothic style. The interior is commodiously and handsomely fitted up, furnishing sittings for 280 persons, 200 of which are free. After the office of consecration, the service of the day was read by the Rev. — Wilde, Rector of St. Andrew's, Worcester, and a most impressive sermon was preached by the Rev. Dr. Clutton, Rector of Kimmersley, in the county of Hereford, and Canon of Hereford Cathedral, the text being taken from Ezra ix. 9. The

collection amounted to nearly 30l. The Chapel has been erected by private subscriptions, and the usual contribution from the Church Building Society; greatly aided by the munificence of T. Clutton Brock, Esq., who, besides his subscription, gave all the free-stone of which it is built, and a portion of land to enlarge the cemetery.

The pavement lately taken up and relaid in the nave of Exeter Cathedral is Bohemian marble, which stone was much used in our churches during the middle ages. It resembles the verde antique of the Egyptians, being of a grey-green colour, varied by black and white spots, called ophites, and tephira, but this contains petrified antediluvian remains, which the Egyptian marble does not possess. In a similar marble in Derbyshire are discovered parts of the star-fish, but this stone is of a whitish-brown colour. It may appear surprising how the beauties of this variegated testaceous marble should have escaped observation so long, but, like the pebble that contains the madrepore, its shades and figures could only have been seen by polishing.

#### ORDINATIONS.—1833.

<i>Bath &amp; Wells</i> . . . Oct. 20.	<i>Lichf. &amp; Cov.</i> . . . Nov. 10.
<i>Exeter</i> . . . . . Oct. 27.	<i>Peterborough</i> . . . Oct. 27.
<i>Salisbury</i> . . . . . Oct. 20.	

#### DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Alford, Henry . . . . .	B.A.	Trinity	Camb.	Exeter
Bedingfield, Richard King . . . . .	B.A.	Queen's	Camb.	Salisbury
Browne, J. D. . . . .	B.A.	Trinity	Dublin	Bath & Wells
Burgess, James Robert . . . . .	B.A.	Oriel	Oxf.	Salisbury
Carlyon, Clement Winstanley . . . . .	B.A.	Clare Hall	Camb.	Exeter
Carwithen, G. Wm. Henry . . . . .	B.A.	Oriel	Oxf.	Exeter
Cook, Isaac Urban ( <i>let. dim.</i> ) . . . . .	B.A.	St. Edmund H.	Oxf.	Bath & Wells
Corfield, William . . . . .	B.A.	Christ's	Camb.	Lichfield
Downes, John . . . . .	B.A.	Christ's	Camb.	Peterborough
Egerton, Thomas . . . . .	B.A.	Christ Church	Oxf.	Lichfield
Field, Samuel Hands . . . . .	B.A.	Worcester	Oxf.	Exeter
Fisher, Charles Forrest . . . . .	B.A.	University	Oxf.	Bath & Wells
Fitzroy, Augustus . . . . .	B.A.	Trinity	Camb.	Peterborough
Gambier, Sebastian James ( <i>let. dim.</i> ) . . . . .	B.A.	Magdalene	Camb.	Bath & Wells
Garrick, George . . . . .	B.A.	University	Oxf.	Peterborough
Gregory, Louis . . . . .	B.A.	Trinity	Camb.	Exeter
Guyon, Charles Langford . . . . .	B.A.	Wadham	Oxf.	Exeter
Hutchinson, William P. H. . . . .	B.A.	All Souls	Oxf.	Lichfield
Jekyll, Joseph . . . . .	B.A.	St. John's	Camb.	Bath & Wells
Kendall, Nicholas . . . . .	B.A.	New Inn H.	Oxf.	Exeter
Leigh, Robert . . . . .	B.A.	Queen's	Camb.	Lichfield
Light, Henry Wm. Mawre . . . . .	B.A.	University	Oxf.	Salisbury
Lowther, Beresford . . . . .	B.A.	Exeter	Oxf.	Salisbury
Luscombe, Richard James . . . . .	B.A.	Worcester	Oxf.	Bath & Wells
Napleton, John Charles . . . . .	B.A.	Worcester	Oxf.	Exeter
Netherwood, John ( <i>let. dim.</i> ) . . . . .	M.A.	Corpus Christi	Camb.	Bath & Wells
Phahayn, J. Fendon Smith . . . . .	B.A.	Queen's	Oxf.	Bath & Wells
Richards, Thomas . . . . .	B.A.	Queen's	Oxf.	Bath & Wells
Richardson, Harling . . . . .	B.A.	Trinity	Camb.	Lichfield
Salt, Joseph . . . . .	B.A.	Balliol	Oxf.	Lichfield
Samler, John Harman ( <i>let. dim.</i> ) . . . . .	B.A.	Pembroke	Oxf.	Bath & Wells
Short, Theodore . . . . .	B.A.	Christ's	Camb.	Lichfield
Smith, John Thomas Henry . . . . .	B.A.	Sidney	Camb.	Peterborough
Smith, W. B. . . . .		Trinity	Dublin	Lichfield
Spyers, T. . . . .	M.A.	St. John's	Camb.	Salisbury
Stanley, E. M. . . . .	B.A.	Worcester	Oxf.	Lichfield
Stocker, Wm. Hen. Browell ( <i>let. dim.</i> ) . . . . .	B.A.	St. John's	Camb.	Bath & Wells
Sutcliffe, Henry . . . . .		Trinity	Dublin	Lichfield

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Thomson, John Robert . . . . .	B.A.	St. John's	Camb.	Exeter
Wells, Thomas Bury . . . . .	B.A.	Trinity Hall	Camb.	Peterborough
Were, Ellis Bowden . . . . .	B.A.	Queen's	Camb.	Exeter
West, Gilbert Henry . . . . .	B.A.	Jesus	Camb.	Bath & Wells

## PRIESTS.

Atkinson, Henry . . . . .	B.A.	Magdalene	Camb.	Exeter
Brent, Daniel . . . . .	B.A.	University	Oxf.	Peterborough
Breese, John . . . . .	B.A.	Queen's	Camb.	Lichfield
Broadbent, C. F. . . . .	B.A.	St. Mary Hall	Oxf.	Lichfield
Buller, Anthony . . . . .	B.A.	Oriel	Oxf.	Exeter
Burgess, J. R. . . . .	B.A.	Oriel	Oxf.	Salisbury
Edwards, Thomas Bennett . . . . .	B.A.	Exeter	Oxf.	Exeter
Everett, Charles William . . . . .	B.A.	St. John's	Camb.	Salisbury
Fellowes, Edmund Fearon B. B. . . . .	B.A.	St. John's	Camb.	Exeter
Fisher, J. T. . . . .	S.C.L.	Jesus	Camb.	Bath & Wells
Gabb, J. F. Secretan ( <i>let. dim.</i> ) . . . . .	M.A.	Jesus	Oxf.	Bath & Wells
Goodwin, George Harvey . . . . .	B.A.	Queen's	Oxf.	Exeter
Griffith, Thomas Gilbert . . . . .	B.A.	Magdalen H.	Oxf.	Exeter
Hocken, William . . . . .	B.A.	St. John's	Camb.	Exeter
Hocker, William . . . . .	B.A.	Exeter	Oxf.	Exeter
Holcombe, Essex . . . . .	B.A.	Jesus	Oxf.	Salisbury
Kent, Adolphus . . . . .	M.A.	Exeter	Oxf.	Bath & Wells
Knight, David Thomas . . . . .	B.A.	Lincoln	Oxf.	Peterborough
Leigh, Richard . . . . .	B.A.	Brasenose	Oxf.	Salisbury
Marriott, John . . . . .	M.A.	Oriel	Oxf.	Salisbury
Marshall, W. K. . . . .	B.A.	Trinity	Dublin	Lichfield
Metcalfe, John . . . . .	B.A.	Brasenose	Oxf.	Lichfield
Panting, Lawrence . . . . .	B.A.	St. John's	Camb.	Lichfield
Poole, George Weyliffe . . . . .	B.A.	Emmanuel	Camb.	Bath & Wells
Ralph, James . . . . .	B.A.	St. Edmund Hall	Oxf.	Lichfield
Rolles, Edward . . . . .	B.A.	Pembroke	Oxf.	Peterborough
Stracey, William Mountford . . . . .	B.A.	Queen's	Oxf.	Exeter
Stranger, Richard . . . . .	B.A.	Pembroke	Oxf.	Exeter
Toye, Joseph Theophilus . . . . .	B.A.	Queen's	Oxf.	Salisbury
Trenchard, William Edward . . . . .	B.A.	Pembroke	Oxf.	Bath & Wells
Vaughan, John . . . . .	B.A.	Worcester	Oxf.	Salisbury
Wetherell, Thomas May . . . . .	B.A.	Trinity	Dublin	Peterborough
Whiddon, Samuel . . . . .	M.A.	Lincoln	Oxf.	Exeter
• Witty, J. T. . . . .	Lit.			Salisbury

Deacons, 42.—Priests, 34.—Total, 76.

## CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Birch, Thomas, D.C.L. . . . .	Chapl. of Battle House of Correction, Sussex.
Jackson, J. . . . .	Chapl. in Ordin. to H. M.'s Househ. at Kensington Palace.
Jenkyns, Henry . . . . .	Greek Professor in Durham University.
Lilley, Edmund . . . . .	Min. of Peckham Chapel, Surrey.
Plumptre, H. S. . . . .	Min. of St. Mary's Chapel, Lambeth, Surrey.
Robinson, W. W. . . . .	Domestic Chapl. to the Earl of Plymouth.

## PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Bower, G. H. . . . .	Rossington, R.	York	York	R. Bower, Esq.
Buller, Anthony . . . . .	Mary Tavy, R.	Devon	Exeter	John Buller, Esq.
Burgess, J. R. . . . .	Streantley, V.	Berks	Salisbury	Bp. of Salisbury

• Formerly Pastor of the Independent meeting-house at Rook Lane, Frome, Somerset.

Name.	Preferment.	County.	Diocese.	Patron.
Cameron, A. . .	Hurst, C.	Berks	{ P. of D. of } { Sarum }	Dean of Sarum
Clark, John Crosby .	East Farndon, R.	Northam.	Peterboro'	St. John's Coll. Oxf.
Clark, Thos. S. C. .	Egloshaile, V.	Cornwall	Exeter	Bp. of Exeter
Commeline, Thos. .	{ Claverdon, V. with Norton Lindsay, C. }	Worcest.	Worcest.	Archd. of Worcester
Davies, Rich. Payne .	Llangasty Talylyn, R.	Brecon	St. David's	Rev. R. P. Davies
Dewdney, Edmund .	Portsea, St. John, C.	Hants	Winch.	Proprietors of Pews
Dix, Edward . . .	Truro, C.	Cornwall	Exeter	V. of Kenwyn
Erle, Christopher .	Hardwick, R.	Bucks	Lincoln	New Coll. Oxf.
Gaskin, John . . .	Kingswood, C.	Gloster	Gloster	{ Preb. of Bitton, in Cath. Church of Salisbury }
Griffith, Charles .	Talachddu, R.	Brecon	St. David's	D. Griffiths, Esq.
Harrison, John . .	Dynton, V.	Bucks	Lincoln	Lord Chancellor
Hocken, William .	St. Endellion, R.	Cornwall	Exeter	Lord Chancellor
Hooper, James . .	Kingweston, R.	Somerset	B. & Wells	W. Dickenson, Esq.
Horne, Thos. H. .	{ St. Edmund the King, & St. Nicholas Acons, R. }	London	London	{ The King and Abp. of Canterbury alt.; the latter this turn }
Kingsmill, J. . . .	Lane End, C.	Stafford	Lichfield	Trustees
Latham, Lawrence .	Ampney, St. Mary, P. C.	Gloster	Gloster	Wm. H. Beech, Esq.
Martyn, T. Waddon	Lifton, R.	Devon	Exeter	{ W. A. H. Arundell, Esq. }
Master, William .	Bucknell, R.	Oxford	Oxford	New Coll. Oxford
Molesworth, John .	Redruth, R.	Cornwall	Exeter	{ Lord De Dunstan- ville }
More, F. . . . .	{ More, R. Shelve, R. }	Salop	Hereford	R. B. More, Esq.
Morshend, Henry J. .	Kelley, R.	Devon	Exeter	Arthur Kelley, Esq.
Ogilvie, Chas. Atmore	Duloe, V.	Cornwall	Exeter	Balliol Coll. Oxf.
Potter, William . .	{ Cambridge, St. Mary- the-Less, C. }	Camb.	Camb.	St. Peter's Coll.
Shillibeer, John . .	Stoke Doyle, R.	Northam.	Peterboro'	Geo. Capron, Esq.
Turner, W. . . . .	Fishbourne, R.	Sussex	{ P. of D. } { of Chich. }	Lord Chancellor
Twisleton, Chas. S. .	Whitnash, R.	Warwick	Lichfield	Chandos Leigh, Esq.

CLERGYMEN DECEASED.

Bradley, William .	{ Aldeborough, V. Snape, V. with Friston, V. }	Suffolk	Norw.	L. Vernon, Esq. R. W. H. H. Vyse, Esq.
Brown, Walter . .	{ Preb. in Cath. Church of Canterbury Allhallows, Lombard-st. R. Stonesfield, R. }	London	London	Abp. of Canterbury D. & C. of Cant.
Carr, John . . . .	{ Head Mast. of Durham Gramm. School. Professor of Mathematics at Durham University. }	Oxford	Oxford	D. of Marlborough
Chapman, James .	Daglingworth, R.	Gloster	Gloster	Lord Chancellor
Hobbs, Thomas . .	{ Cossington, R. Templeton, R. }	Somerset	B. & Wells	— Smith, Esq.
London, Richard .	{ Preb. of Cath. Church of St. Paul St. Edmund the King, & St. Nicholas Acons, R. }	Devon	Exeter	Sir W. T. Pole, Bt. Bp. of London
Pettiward, Daniel.	{ Great Finborough, V. Onehouse, R. }	London	London	{ The King and Abp. of Cant. alt. Bp. of Ely }
Porter, Joseph . .	St. John Bap. R.	Suffolk	Norw.	— Pettiward, Esq.
Prince, John . . .	Endford, V.	Bristol	Bristol	Corp. of Bristol
Williams, Daniel .	Romsey, V.	Wilts	Salisbury	Govs. of Christ's Hos.
Windsor, James . .	Uffculme, V.	Hants	Winch.	D. & C. of Winch.
		Devon	Exeter	{ Preb. of Uffculme in Sarum Cath. }

Name.	Preferment.	County	Diocese.	Patron.
Wollaston, Hen. J.	{ Chapl. in Ordinary to His Majesty Scotter, R.	Lincoln	Lincoln	Bp. of Peterboro'
Woodhouse, John	{ Dean of Cath. Church of Lichfield Tattenhill, R.	Stafford	Lichf.	Bp. of Lichf. & Cov.
Chappel, D.D.	{ and Whichnor, C. Donnington, R.			{ Annexed to D. of Lichfield
Woolley, Chas. Birch	Thrussington, V.	Salop	Lincoln	Marq. of Stafford
Wylde, Robert	{ Claverdon, V. with Norton Lindsay, C.	Leicester	Worcester	Earl of Essex
		Warwick		Archd. of Worcester

## OXFORD.

## ELECTIONS.

The nomination of the Rev. Dr. Jenkins, Master of Balliol College, to be a Delegate of the University Press, in the room of the Rev. Dr. Tournay, deceased, has been approved in Convocation.

In Convocation, the nomination of the Rev. Richard Michell, Fellow of Lincoln College, to be a Public Examiner in *Literis Humanioribus* has been approved.

The Vice-Chancellor has appointed the Rev. John Perkins, M.A. of Christ Church, to be a Proctor in the University Court, in the room of William Burton Dynham, M.A. of Magdalen Hall, recently elected Master of the Grammar School, at Hitchin, Hertfordshire.

In Convocation, the following persons have been approved by the House as Select Preachers before the University, to come into office in Michaelmas Term, 1834:—

Rev. Dr. Wynter, Pres. of St. John's Coll.  
Rev. Mr. Mills, Fell. of Magdalen Coll.  
Rev. Mr. Hook, late Student of Christ Church, Chapl. to the King.  
Rev. Mr. Moberly, Fell. of Balliol Coll.  
Rev. Mr. Jacobson, Vice-Principal of Magdalen Hall.

Frederic James Crouch, M.A. and Isle Grant Overton, B.A. Scholars of Corpus Christi College, have been admitted Probationary Fellows of that Society.

Daniel Race Godfrey, of Queen's College, has been elected and admitted a Scholar of the same College, on Mr. Michell's Foundation.

## DEGREES CONFERRED.

## DOCTOR IN CIVIL LAW.

Rev. Francis Orton, St. Mary Hall, and Vicar of Hope, near Buxton, Derbyshire.

## BACHELORS IN DIVINITY.

Rob. M. White, Fell. of Magdalen Hall.  
Christopher Milns, Lincoln Coll.

## MASTERS OF ARTS.

Rev. E. W. Ingram, Ch. Ch. Gr. Comp.  
Herbert Kynaston, Stud. of Christ Church.

Brooke Wm. Boothby, Fell. of All Souls'.  
Rev. William Williams, Worcester Coll.  
Rev. Henry Hutton, Wadham Coll.  
Rev. Thos. J. Longworth, Jesus Coll.  
Edward Kensington, Balliol Coll.  
Thomas Lawrence, Exeter Coll.  
Rev. T. Bevan, Balliol Coll. **Grand Comp.**  
Robert Jones, Pembroke Coll.  
The Hon. and Rev. Geo. Gustavus Chetwynd Talbot, Christ Church.  
Rev. Geo. Neale Barrow, University Coll.  
William John Crichton, Merton Coll.  
Rev. James Evan Hughes, Jesus Coll.  
John Sealy, Exeter Coll.  
Rev. Charles Penny, Pembroke Coll.  
Rev. Rice Price, Fell. of New Coll.  
John Sayer Ogle, Fell. of New Coll.

## BACHELOR IN CIVIL LAW.

Thomas Garnier, Fell. of All Souls' Coll.

## BACHELORS OF ARTS.

The Hon. R. E. Plunkett, Christ Church.  
Geo. C. Hall, Demy of Magdalen Coll.  
Hen. Tremayne Rodd, Exeter Coll.  
Robert F. P. C. Bluett, Magdalen Hall.  
Ashworth Percy Macauley, Wadham Coll.  
Thos. Dowell, Oriel Coll. **Grand Comp.**  
George Dudley Ryder, Oriel Coll.  
Lord Ramsey, Christ Church.  
John Fenton F. Boughy, Christ Church.  
Richard Wanstall, St. Edmund Hall.  
Thos. Frederick Read, University Coll.  
Joshua Dix, All Souls' Coll.  
William Cray Ward, All Souls' Coll.  
William Lamb Cox, Magdalen Hall.  
John Francis, Worcester Coll.  
Matthew Burrell, Corpus Christi Coll.  
Thos. M. Postlethwaite, Queen's Coll.  
Samuel Caldecot Walker, Queen's Coll.  
Joseph Hetherington, Queen's Coll.  
William Latimer, Lincoln Coll.  
Francis Curtis, Balliol Coll.  
Stephen E. Wentworth, Balliol Coll.  
Thomas Miller Richards, Wadham Coll.  
George James Williamson, Jesus Coll.  
William Williams, Jesus Coll.  
David Williams, Jesus Coll.  
George B. P. Latimer, Pembroke Coll.  
Arthur Wm. Badcock, Pembroke Coll.

Charles T. H. Southall, Pembroke Coll.  
 Charles A. N. Thomas, Exeter Coll.  
 Thomas Turner, Exeter Coll.  
 Henry Comyn, Exeter Coll.  
 Thomas Prater, Exeter Coll.  
 George Heathcote, St. Alban Hall.  
 John K. Charlton, Christ Church.  
 Henry Hugh Courtenay, Merton Coll.  
 Peter Pearce, Worcester Coll.  
 John Ray, Exeter Coll.  
 Wm. Sparrow Chapman, Pembroke Coll.  
 George Yarde, Pembroke Coll.

The Rev. Charles Herbert, M.A. of Trinity College, Cambridge, has been admitted *ad eundem*.

#### MARRIED.

At Windlesham, by the Rev. J. Usborne, M.A. the Rev. George Booth, B.D. Fellow of Magdalen College, and Vicar of Fyndon, Sussex, to Marianne, second daughter of John Usborne, Esq. of Woodlands, Surrey.

### CAMBRIDGE.

#### ELECTIONS.

Joshua King, Esq. M.A. President of Queen's College, has been elected Vice-Chancellor for the year ensuing.

#### GRACES.

The following Graces have passed the Senate:—

To appoint Mr. Urquhart, of Magdalene College, and Mr. Potter, of St. Peter's College, Classical Examiners of the Questionists, who are not Candidates for Honours.

To appoint Mr. Steventon, of Corpus Christi College, Mr. Whitley, of St. John's College, Mr. Bowstead, of Corpus Christi College, Mr. Martin, of Trinity College, Mr. Jones, of Magdalene College, and Mr. Phillips, of Queen's College, Examiners of the Questionists in Jan. 1834.

To carry into effect the objects recommended in the report of the Syndics for warming and ventilating the Lecture Rooms and Anatomical Museum.

To affix the seal to a Power of Attorney, enabling Mr. Charles Shearman, agent of Mr. Crosse's Trustee, to receive from the Accountant-General, on account of the University, the July dividend on Crosse's bequest.

To appoint Mr. Thirlwall, of Trinity College, Examiner for the Classical Tripos in 1834.

To appoint Mr. Christopher Wordsworth, of Trinity College, Examiner for the Classical Tripos in 1834.

To appoint Mr. Isaacson, of St. John's College, Examiner for the Classical Tripos in 1834.

To appoint Mr. Steele, of Trinity College, Mr. Fennell, of Queen's College, Mr. Fendall, of Jesus College, and Mr. Yate, of St. John's College, Examiners of the Previous Examination in Lent Term, 1834.

To authorise the payment of 204*l.* 1*9s.* 1*d.* to the Plumian Professor, in conformity with the regulations adopted by grace of the Senate, February 27, 1829, the receipt of the Plumian Professorship in the last year having amounted to 295*l.* 0*s.* 11*d.*

To appoint the Vice-Chancellor, the Master of Trinity College, the Master of Caius College, the Master of Jesus College, the Master of Christ's College, the Lucasian, Plumian, and Lowndian Professors, Mr. Whewell, of Trinity College, Mr. Fennell of Queen's College, Mr. Hymers, of St. John's College, and Mr. Philpott, of Catharine Hall, a Syndicate for visiting the Observatory, till November, 1834.

The subject of the Norrisian Prize Essay for the ensuing year, is, "*The Divine Origin of Christianity proved by the Accomplishment of the Prophecies delivered by Christ himself.*"

The following gentlemen have been elected Scholars of St. John's College:

Rolle	J. Wood	Bird
Smoothey	Barnes	C. R. Hoare
Low	White	W. H. Roberts
Nevin	R. Barber	Harper
Richards	C. Fellows	H. M. Cotterill
Jenner	Dodge	C. Bromby
Coates	Uwins	Kennion
Welldon	Everard	

#### DEGREES CONFERRED.

DOCTOR IN CIVIL LAW.  
 Benjamin Vale, Christ's Coll.

DOCTOR IN PHYSIC.  
 John Burnett Stuart, Queen's Coll.

BACHELORS IN DIVINITY.  
 Rev. Geo. Dodsworth, Catharine Hall.  
 Rev. George Dodds, Pembroke Coll. and  
 Vic. of Corningham, Lincolnshire, Comp.



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## MASTERS OF ARTS.

Francis Minoch Randall, St. Peter's Coll.  
 Charles James Wood, Trinity Coll.  
 William Williams, Corpus Christi Coll.  
 Francis Morse, Corpus Christi Coll.  
 Henry Warren, Jesus Coll.  
 Wm. Ashley Shute, Emmanuel Coll.  
 Rev. E. F. Chamberlayne, St. John's Coll.  
 James Stovin, Corpus Christi Coll.

## BACHELORS IN CIVIL LAW.

Edward Rawlings, Trinity Coll.  
 Rev. Rich. Chute Codrington, Jesus Coll.

## BACHELOR IN PHYSIC.

Wm. Michell, Emmanuel Coll. Comp.

## BACHELORS OF ARTS.

John Owen, Queen's Coll.  
 Samuel Roberts, Catharine Hall.

Sir Henry Halford, Bart., President of the Royal College of Physicians, has been admitted *ad eundem* of this University.

## MARRIED.

At Ripon, (by the Very Rev. the Dean,) the Rev. H. P. Hamilton, M. A. Fellow of Trinity College, in this University, to Ellen, daughter of Thomas Mason, Esq. of Copt Hewick.

At Water Millock, Ulleswater, the Rev. H. V. Elliott, M. A. Fellow of Trinity College, in this University, to Julia Anne, daughter of John Marshall, Esq. of Hallsteads, Cumberland.

## PHILOSOPHICAL SOCIETY.

A meeting of the Philosophical Society was held on Wednesday, the 6th of November, at which the following Officers were elected for the ensuing year:—

## President.

The President of Queen's Coll. V. C.

## Vice-Presidents.

Dr. Clark.  
 Prof. Airy.  
 Prof. Miller.

## Treasurer.

Dr. F. Thackeray.

## Secretaries.

Prof. Herslow.  
 Rev. W. Whewell.  
 Rev. J. Lodge.

## Council.

Rev. J. Cape, Rev. L. Jenyns, Rev. R. Murphy, Dr. Bond, Rev. G. Peacock, Rev. J. Bowstead, W. Hopkins, Esq., Rev. T. Chevallier, John Hymers, Esq.	}	Old Members.       New Members.
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A meeting of the Philosophical Society was held on Monday evening, November 11, being the first which has been held in the Society's new house. The President of the Society (the Vice-Chancellor) was in the chair. Various presents of books, objects of natural history, &c., were notified to the Society, from Colonel Sykes, Mr. Jenyns, Mr. Fletcher, and others. Mr. Murphy read a second memoir on the properties of Inverse Functions; after which, Professor Airy gave an account of observations made at various places (Armagh, Guisborough, York, Dent, Manchester, Cambridge) of the Auroræ Boreales, which were seen on September 17, and October 12, last: explaining the mode of combining these observations, so as to infer from them the place of the luminous matter. It appeared from his calculations, that the latter Aurora was at a height of fifty or sixty miles above the earth's surface. Verbal communications on the same subject were made by several other members of the Society.

## ERRATA.

At p. 655, for Morse read Nurse.  
 — 660, col. 2, for J. B. Law read John Bird, Lord, &c.  
 — 670, line 17, read "is" dedicated.  
 — 701, last line, for Waters, R. J. read J. H. Dakins.

## NOTICES TO CORRESPONDENTS.

Although we this month give an extra half-sheet, we are compelled, from abundance of matter, to defer our Law Report, with other interesting articles, until January, when will appear—Reviews of the Charge of the Bishop of Exeter—of the Rev. C. Simeon's Works, &c.; a Sermon, by the Rev. T. Dale; a History (No. I.) of the different Sects, from their origin; an account of the Great Council of the Jews, which met in Hungary, about the middle of the seventeenth century, to discuss the claims of the Messiah, &c. &c.

Our numerous Correspondents shall not be forgotten.

